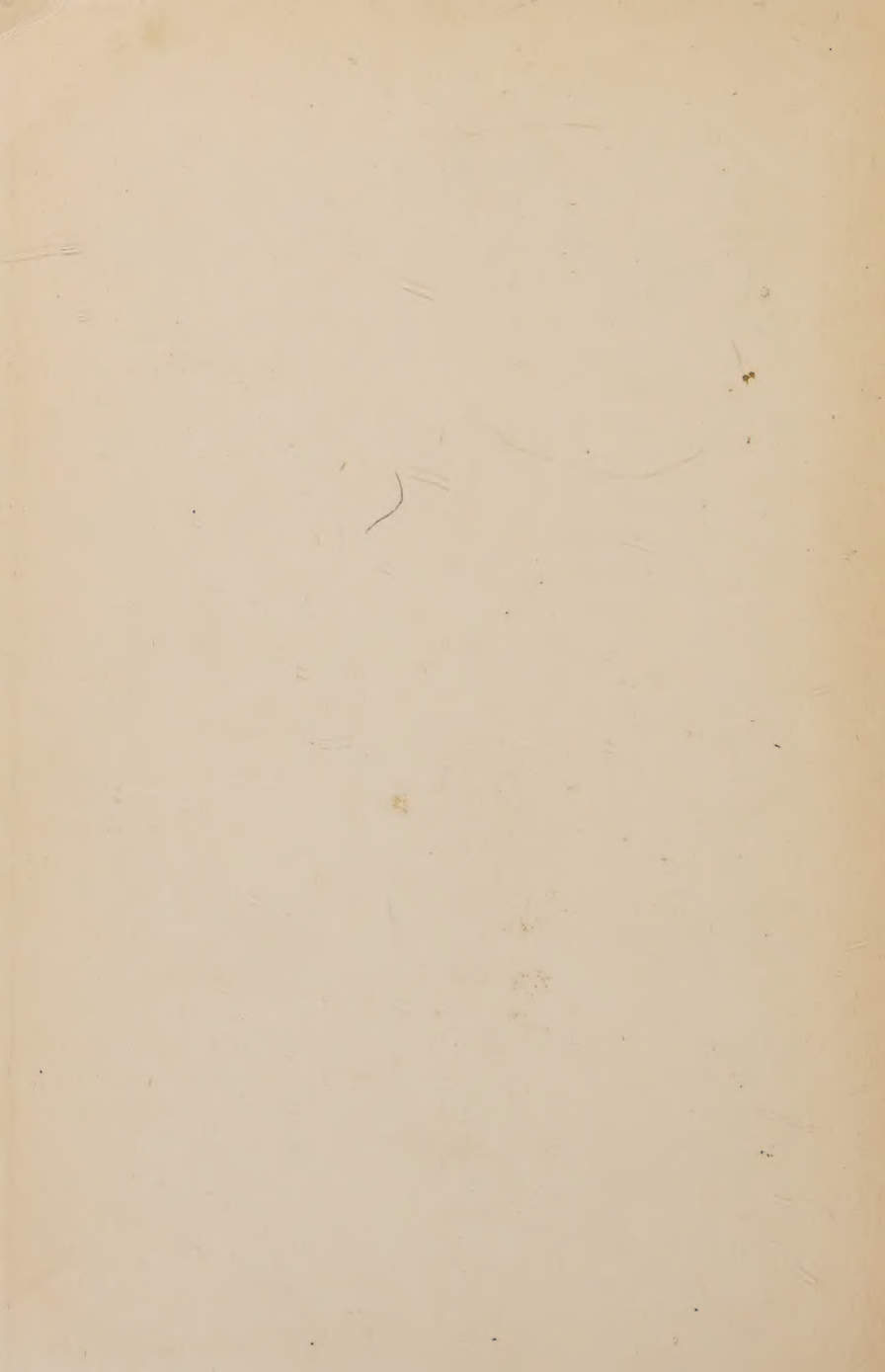


THE BIBLE



WADE CRAWFORD BARCLAY



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THE BIBLE

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PART I

FIRST STANDARD MANUAL OF TEACHER TRAINING

BY

WADE CRAWFORD BARCLAY

ROBERT W. EBERHARDT

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FIRST STANDARD MANUAL OF TEACHER TRAINING

PART I.—BIBLE SECTION

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THE BIBLE

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PREFACE

This little volume is the partial realization of a purpose to issue in a single volume a more comprehensive and thorough First Standard Teacher-Training Course than has heretofore been available. It has been found necessary to publish the Bible section separately, as Part I, with the expectation that the remaining sections of the book will follow within a few months.

The plan of the Course will be found to be a radical departure from other First Standard Courses. The lesson text is more extended and the material for memorization is correspondingly decreased. The Constructive Task involves important principles: the student is sent to the Bible where he investigates and studies the Scripture text for himself instead of merely learning what some one else says about it; second, on the basis of this assigned reading, he is required to do his own thinking and reach his own conclusions. Finally, the References for Supplementary Reading provide for the reading of the statements of men of acknowledged scholarship on many of the topics treated in the lessons.

It is not intended that this Course shall displace the more pretentious Advanced Standard Teacher-Training Courses now in use in some schools. On the other hand, it is hoped that classes which cannot be persuaded to take up a three-year course of study may be induced to undertake by means of this book somewhat more serious study than they otherwise would.

The author gratefully acknowledges his obligation to Professor A. C. Knudson, of the Boston University School of Theology, and to the Rev. Oren B. Waite, Superintendent of Methodist Sunday Schools of the Southern California Conference, for criticisms and valuable suggestions; also to his assistants in the Educational Department of the Board of Sunday Schools, Miss Ellen Chattle, Miss Emma Elliott, and Miss Marjorie Carr, for aid in preparing the manuscript for the printers.

WADE CRAWFORD BARCLAY.

Chicago, Illinois, October, 1912

TO THE TEACHER

It is expected in the use of this Course that the Lesson Statement will be made the basis of a more or less extended recitation. The essential facts should be brought out by questions. The less use made of the printed questions at the end of the chapter the better. The teacher should construct his own questions as the recitation proceeds. There should be free play of conversation between pupils and teacher. Encourage the members of the class to ask questions on any point not clearly understood.

The Constructive Task, involving as it does original thought and investigation on the part of the student, is an exceedingly important part of the lesson. In some classes each member may be able to do all of the work outlined. In other cases this may be found to require more time and effort than the members of the class are willing or able to command. If so, let certain definite tasks in each chapter be assigned to each student. Do not tolerate shirking. On the other hand do not assign more than may be reasonably expected of the student in view of all the circumstances of the case. Assignments should be made a week in advance. Written reports should be required.

The work of memorization should be done outside the class session. The memory assignment may profitably be made the basis of some drill in the session. Each week the memory work of the preceding lesson should be briefly reviewed. In the memory reviews and drills a blackboard will be found to be of great assistance. The ingenuity and skill of the teacher will suggest various outlines and pictorial representations as mnemonic aids.

The References for Supplementary Reading are all to two volumes, Hastings's One Volume Bible Dictionary and Dummelow's One Volume Bible Commentary. These are valuable books and should form a part of the library of every Bible student. They may seem somewhat expensive to the average student, but it should be considered that each is in a way a library in itself and will be a constant source of valuable information and guidance. If the members of the class do not feel that they can provide themselves with these books, the class as a whole might invest in one or two copies of each and pass them about among the members.

Each member of the class should be required to have a good, substantial, well-bound Bible of convenient size, preferably the Standard Edition of the American Revised Version.

EXPLANATORY NOTES

H.D. = Hastings's One Volume Bible Dictionary.

p. = page; pp. = pages.

H.D. p. 349 III = Hastings's Bible Dictionary, page 349, section numbered III.

pp. III f, III ff = pages III and following page and page III and following pages.

D.C. = Dummelow, One Volume Bible Commentary.

D.C. p. xvi⁹ = Dummelow Commentary, page xvi, section numbered 9.

Gen. 15. 13 = Genesis, chapter 15, verse 13.

Gen. 15. 13-17 = Genesis, chapter 15, verses 13 to 17 inclusive.

Exod. 6. 16-20; 12. 40 = Exodus, chapter 6, verses 16 to 20 inclusive, and chapter 12, verse 40.

Luke 15; 18. 1-8; 12. 32 = Luke, chapter 15; chapter 18, verses 1 to 8 inclusive; chapter 12, verse 32.

SECTION I—THE BIBLE

CHAPTER I

THE TEACHER'S STUDY OF THE BIBLE

I. LESSON STATEMENT

1. WHY THE TEACHER MUST STUDY THE BIBLE

The Bible will continue to be, what it has always been, the chief textbook of religious instruction for the Sunday school. Occasional courses, not directly based upon it, may be used, but they will not displace the Bible. In view of this fact, it is clear that the Sunday school teacher must be a Bible teacher. No one can teach what he himself does not know. If one is to be a teacher of the Bible, he must first be a student of the Bible.

2. THE IMPORTANCE OF REAL STUDY

There is no royal road to the mastery of the Bible. Here, as in any other field of learning, application and effort are necessary. The Bible, its nature and constitution, its significance and supreme teachings, "must be brought into relationship with the human mind through the same channels of sense, intellectual perception, reasoning processes, and emotional response," as all other subjects which are studied. If the Bible is to be really understood, its truths appropriated, its teachings passed on to others, there must be earnest, sincere effort invested in study.

Much of what has passed for Bible study has not been study at all. There have been those who have read the Bible through from beginning to end, over and over, until many of its words and sentences have become familiar, who have never given an hour altogether to real Bible study. Mere Bible reading is not Bible study. The memorizing of Bible verses, while it is an excellent exercise, of which much good may be said, can hardly be called Bible study. Studying about the Bible, the number and names of its books, the dates of chief events and the location of important places—even this is not in itself Bible study, though it is exceedingly important as a preparation for intelligent study. It might be possible for one to learn every pertinent fact about the Bible and its books without coming either to know or to appreciate the value of its profound, unique, and life-giving teachings.

3. PRESUPPOSITIONS OF FRUITFUL STUDY

(1) **A Right Spirit.** First of all, it is necessary that one approach the study of the Bible in the right spirit. *The quest involves issues among the most important known to man; the student must be earnest.* A light, frivolous spirit is incapable of appreciating the height and depth, the length and breadth of the supreme truths contained in the Book. The Spirit shows his mind to those who are spiritual. *The study is for the purpose of apprehending a revelation; the student must have an inquiring mind and heart.* A self-sufficient spirit effectually bars the way against the entrance of the truth. Jesus asked for disciples, that is, learners. *The search is for truths which it took the race ages to learn; the student must be persevering.* The Bible unfolds its message to the tireless searcher for truth. The gospel presents to men a way of life, a program so simple and so easily understood that the man who wills to walk in it "though a fool, shall not err therein." But it should be also realized that there are many related questions treated by the various biblical writers from different standpoints, subjects the most profound, which if the Bible is to be understood must be diligently studied. The earnest student of inquiring mind who studies the Bible perseveringly will find it a mine of untold wealth from which precious ore may be unceasingly dug.

(2) **A Right Method.** It may be said of any study that the secret of success in it lies in the apprehension and use of a right method. For Bible students there could be no more important question than how to study the Bible. There have been many earnest persons who have given intense thought and prolonged effort to the study of the Bible and gained only distorted notions of what the Bible teaches because of the use of a wrong method of study. Others have studied it only to be misled in conduct. Jesus spoke of those whose study of the Old Testament had failed to direct them to the living Word: "Ye search the Scriptures, . . . and they are they which testify of me. (Yet) ye will not come to me, that ye might have life." It is to be noted that the verb which Jesus used denotes a minute, intense investigation of Scripture. It behooves us to invoke the wisest and highest counsel in our choice of methods of Bible study.

(3) **Some Good Equipment.** It is of great assistance to fruitful Bible study to have a few good aids in the way of equipment. First in importance is the right sort of copy of the Bible itself. Do not try to get along with a cheap Bible. You can afford to

skimp almost anywhere else rather than in this. Some essentials of a really good Bible are: an approved text, in clear type of fair size, on fine quality thin paper, with wide margins, strongly bound in durable leather. Such a Bible will cost several dollars, but with careful usage will last a lifetime. We recommend for purposes of study the Standard Edition of the American Revised Version. Margins of the page should be wide so as to admit making notes in a fine hand.

Next, is a good Bible dictionary. Of these several, representative of the ablest Bible study of our times, have been published in recent years. Almost as necessary as a dictionary is a commentary. Fortunately, there is now available an excellent one-volume commentary on the entire Bible. It would be well to begin with this. The earnest Bible student will not be content with this, but will add from time to time commentaries on the separate books of the Bible. These should be chosen on the advice of some one familiar with the best works.

The absolute essentials have now been named. Those who purpose to continue the study of the Bible and who are situated so they can do so will want to secure a concordance, and books on such subjects as prophecy, the wisdom literature, Old Testament history, the life of Christ, the teaching of Jesus, history of the apostolic age, the life and teaching of Paul, and the historical geography of the Holy Land.

(4) Leisure is Not Necessary. Many have allowed themselves to fall into the mistaken notion that only persons of leisure can become good Bible students. This is a most unfortunate error. The fact is that some of the ablest Bible students of the past have been men and women whose occupations demanded the closest and most constant application to daily tasks. The farmer whose hours of toil are long, the house mother busied with many cares, the mechanic or bookkeeper tied to machine or desk, may become an animated commentary, capable of the exposition of Bible truth such as many a pastor might well envy. *It can be done through the systematic use of fragments of time.* No man or woman in our day need be, or ought to be, a slave to his daily task. Some few moments of time from the busiest day may be claimed for the study of God's Word. The essential thing is that a small amount of time be wisely used in a systematic manner. Let the Christian make this a matter of conscience, saying to himself, "I ought to be a capable student of God's Word." Let him then find a proper method of study and rigorously apply himself to its use, and in time

he will show himself "approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

4. THE APPROACH TO AND THE METHODS OF BIBLE STUDY

(1) **Introduction to Bible Study.** Preliminary to actual study of the Bible itself there are certain related questions which must be asked and answered. These are, for the most part, questions of time and place, of origin and history, of general significance and purpose. The Bible, we shall find, is not one book, but a library of many separate books. The actual study of the Bible at any one time must therefore be largely the study of some book of the Bible. But in order that we may study any one book intelligently it is important that we be in possession of certain general facts concerning the whole Bible, its great divisions, its people, its times, and the course of history of which its making formed a part.

This course of lessons is to a considerable extent exactly that which we have just described. It is not so much Bible study as it is a *preparation for Bible study*. It aims, however, to combine study about the Bible with actual study of the Bible itself. Its object is to give a perspective of the Bible as a whole, which will better prepare the student both to study and to teach the different parts of the Bible. It purposes to give an outline of the history which forms the background of Biblical events and the careers of the biblical characters; to place those events and characters in the course of the history; to properly relate the various parts of the Bible to one another, and to familiarize the student with the process of the unfolding of the divine revelation which reached its culmination in the life, death, and words of Jesus Christ.

Biblical introduction, proper, goes much farther than what is attempted in this brief, elementary course. It involves, for example, an exact study of the various forms of literature contained in the Bible, together with a consideration of the principles of interpretation to be used in each case as determined by the particular literary form. It involves, again, the study of each separate book to determine when, by whom, to whom, under what circumstances, and for what purposes it was written, together with a consideration of the bearing of all these facts upon the message which the book contains.

(2) **Study of the Bible by Books.** As already intimated the most valuable method of Bible study, especially for a thorough understanding of the teachings of the Bible, is a study of separate books. Each writer has his own individuality. The message of each is conditioned in some measure by the time, place, and circum-

stances of its writing, and by the profession, training, and purpose of the author. Each book is a unit. Any one verse or paragraph can be best understood in the light of the whole book. The study of books will be found to yield results of the largest personal value, and it will insure against mistakes and misinterpretations likely to accompany some other kinds of Bible study.

(3) Topical Study. A favorite method of Bible study in the past has been the study of topics such as faith, love, holiness. Under proper conditions, this may be an enlightening and very helpful form of study. It must be said, however, that it is subject to grave abuses. If it is thoroughgoing, discriminating, and thoughtful, if it examines each related word for the significance and meaning attached to it at different epochs and by different writers, it will yield valuable results. If it is merely the careless and indiscriminate heaping together of verses from all parts of the Bible merely because these verses happen to contain the same word, it is likely to be confusing, misleading, and vicious in its results. This latter method of scurrying through the Bible to pick up proof texts in support of some preconceived notion of what the Bible teaches has been the means of much troublesome mischief, and even permanent detriment to the cause of Christ.

(4) Literary Study. There are certain books of the Bible, more especially the Wisdom books, and Psalms, Lamentations, Esther, Ruth, and Isaiah, which will be more truly and highly appreciated as religious books if they are also studied as literature. These books contain some of the finest and most sublime passages, considered from a purely literary standpoint, to be found anywhere in the world's literature. Their study as literature will aid in understanding their messages as well as in the artistic appreciation of them.

(5) The Bible as a Book of Devotion. We have been speaking of close, intense study of the Bible. Such study cannot but be of immense value to the inner life. It will feed the springs of religious devotion; it will bring the student into the presence of God; it will nurture fellowship with the Divine; it will create high ideals for life; it will quicken conscience and inspire religious activity. The student will be enriched in unrealized ways by it. But, in addition to the study of the Bible by such methods as have been mentioned, the Bible ought to be regularly read as a book of devotion. Every Bible lover knows parts of the Bible especially adapted to such reading—the Psalms, sections of the Prophets, the Gospels, and choice chapters from Paul's epistles. In this reading of the Word in quiet meditative moments, in the attitude of waiting

upon God, there will come, by the ministry of the Spirit, spiritual inspiration, high aspirations, the purifying of motives, the strengthening of altruistic purposes, the satisfaction of heart needs, and direction and guidance in the duties of every day.

Then let us, as those who are to be teachers in the things of God, be diligent students of his Word. Let us form the habit, of regular, systematic, persistent Bible study. The course on which you have now begun is merely an introductory study; it is in no sense complete or exhaustive; it is designed to prepare the student in some measure for Bible teaching, but it is also hoped that it will create a desire and appetite for further and more thorough Bible study.

II. MEMORY ASSIGNMENT

1. Principal Divisions of the Bible: Old Testament and New Testament.

2. Number of Books: In the entire Bible, 66; in the Old Testament, 39; in the New Testament, 27.

3. Names of the Books in Order: Old Testament—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. New Testament—Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thess., 2 Thess., 1 Timothy, 2 Tim., Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

III. QUESTIONS ON THE LESSON

Why should the Sunday school teacher study the Bible?

What is to be said of study about the Bible?

Why is it necessary that one approach the study of the Bible in the right spirit?

What is the importance of a right method in Bible study?

What aids to Bible study is it essential to have?

What is the chief essential in the matter of time?

How would you describe the purposes of this course of Bible study?

Why is the study of the Bible by books of so great importance and value?

Discuss the value of the topical study of the Bible. Of literary study.

IV. REFERENCES FOR SUPPLEMENTARY READING

1. The Importance of Real Study of the Bible,

D.C. p. cxxxvii².

2. Topical Study of the Bible,

D.C. p. cxxxviii¹.

3. Devotional Study,

D.C. p. cxxxviii³.

CHAPTER II

THE BIBLE—A GENERAL VIEW

I. LESSON STATEMENT

1. THE BIBLE

(1) **Names.** A number of different titles are applied to the Bible.

a. **THE BIBLE.** The word "Bible" comes to us from a Greek term, *ta biblia* (meaning "the little books"), used after the beginning of the Christian era, sometimes for the Old Testament, sometimes for both Old and New Testaments. "Bible," being a singular noun, has given rise to much confusion of thought, inasmuch as it seems to indicate that it is one book, *whereas in truth it is a library of many books.*

b. **THE HOLY SCRIPTURES.** This name, written also "The Scriptures," "The Sacred Scriptures," is the one commonly used by the New Testament writers in referring to the Old Testament (Rom. 1. 2; John 5. 39; Luke 24. 27; 2 Tim. 3. 15-16).

c. **THE OLD AND NEW TESTAMENTS.** The word used in the original language means, rather, "covenant." The meaning is therefore more clearly expressed by "The Old and New Covenants"; that is, the former covenant of God with his people through Moses, and the new covenant through Jesus Christ.

(2) **What Is the Bible?** This is a question which may be answered in a variety of ways, depending upon the standpoint from which we consider it. No one answer can express the whole truth.

a. **THE BIBLE IS A LIBRARY OF RELIGIOUS LITERATURE.** It has been well called "The Divine Library." The term "biblical literature" has come into common use as indicating that the Bible is not one book, but many, and also that these are complete and from a literary standpoint diverse in their nature. Almost every known form of literary expression is to be found in the Bible. The familiar division into law, history, poetry, prophecy, and epistle scarcely hints at the extent and wide variety of literary forms employed by the biblical writers.

Of prose literature we have represented mainly the historical narrative, oratory, the essay, personal letters, and epistolary addresses. Of various forms of poetry there are not only the lyric and the drama, but other less familiar forms, such as folk songs, triumphal odes, elegies, and poetic oracles. The Wisdom literature is espe-

cially rich in variety of literary forms used. Among these are the parable, the proverb, the riddle, the fable, the enigma, the monologue, and the autobiography.

b. THIS LIBRARY CONTAINS THE WORD OF GOD. Through law-giver, prophet, priest, sage, and preëminently through the Son and the Christian apostles, God hath spoken to his people. In the Bible men hear the voice of God speaking. There are many books of religion in the world, and in them every degree of truth and falsehood is represented, but among them all none may be placed by the side of the Bible. Its revelation of God is unique and incomparable. In the moral principles which it declares; in the ethical ideals which it presents; in the demands which it makes upon conduct; in the way in which it inspires faith, reveals God, shows man his own heart; in its power to inspire, to comfort, to reassure, to bring man into communion with the Most High and to mediate his saving grace, the Bible is unlike and superior to any and all other books in the world. Because of the way in which it has proved itself in the life of mankind a factor in awakening reforms, promoting advancement, and inspiring civilization, and because in our day, quite as truly as in every previous age, it grips the wills and hearts and consciences of men, we recognize it to be the Word of God which abideth forever.

The books of the Bible did not happen to be brought together into one. *There is an inner unity which binds them all together. That unity is the historical revelation of God to the world which reached its culmination in the life and teaching of Jesus Christ.* He is the supreme revelation of God. All that goes before points forward to him; all the New Testament testifies of him. He completes all, fulfills all. All is to be understood, measured, valued, and interpreted in its relation to him, to his revelation of God, to his standard of righteousness, to his teaching concerning human duty, human responsibility, and human destiny. The Bible is the Word of God because it centers in Jesus Christ, who himself is the Word of God.

c. ITS NATURE IS REVEALED BY ITS CHARACTER AND PURPOSE. What the Bible is may be further understood by a consideration of its character and its professed purpose. *The Bible is a book of life.* Living, breathing, active men walk across its pages. The men of the Bible, its actors and heroes, are just such men as you and I meet every day, human in every line, aspiring, loving, striving, sacrificing, often actuated by purest motives and noblest purposes, but withal sometimes erring, sometimes sinning, often failing. It

has men of many types and of all degrees of nobility and of meanness, but God is never far off from any one of them. Striving to manifest himself to everyone, inspiring, strengthening, guiding by his Spirit, saving—through his love, his care, his grace manifested toward them and in them, the Infinite Father is brought near to our lives.

The purpose of the Bible is best shown by its own statements. It nowhere claims to be an encyclopedia of universal knowledge. It asserts no purpose to furnish information on miscellaneous topics. It does not claim to speak the authoritative word on any scientific subject, whether of anthropology, geology, astronomy, or psychology. It contains history, but it does not assert that its narrative is an attempt to present all the facts concerning any event of which it treats; *invariably it is history written to teach a religious lesson.* Perhaps the most comprehensive of numerous biblical statements concerning the Scriptures is that of 2 Tim. 3. 15-17. "The sacred writings . . . are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

(3) The Old Testament and the New Testament. While, as we have pointed out, there is a unity in the Bible as a whole, yet there is a distinction between the Old Testament and the New which ought to be clearly discerned. The Old Testament is pre-Christian. It is the sacred literature of the Jewish nation and the Jewish Church. It is the Bible of Judaism. The rites and ceremonies based on the Old Testament were held by the early Christians not to be binding upon them, as Christ's followers. At the same time they attached great value to the Old Testament, especially to its moral laws, its devotional literature, and its prophecies. To Christians, however, throughout all the Christian centuries, supreme significance and value has been attributed to the New Testament, as the immediate outgrowth of the life and teaching of Christ.

2. DIVISIONS OF THE BIBLE

(1) Divisions of the Old Testament.

a. THE JEWISH DIVISION. The Jews divided their Scriptures into three volumes, *the Law* (the Pentateuch), *the Prophets*, and *the Writings*. In the volume of the Law they placed Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. In the volume of the

Prophets, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and twelve minor prophets. The Writings included all the remaining books of the Bible. It is to be noted that this division is not based on form and style of the books, but may be said to represent three stages in the formation of the Old Testament canon.

b. A COMMON DIVISION. All Bible readers are more or less familiar with a grouping of the books of the Old Testament into a fourfold division, as follows: *Law* (five books)—Genesis, Exodus, Leviticus, Numbers, Deuteronomy; *History* (twelve books)—Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther; *Poetry* (five books)—Job, Psalms, Proverbs, Ecclesiastes, Song of Songs; *Prophecy* (seventeen books)—(a) *Major Prophets*, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel; (b) *Minor Prophets*, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. This division has the advantage through long usage of being somewhat familiar, but it is not accurate. For example, Numbers is quite as truly historical narrative as is Joshua, and Ecclesiastes is not poetry, while Lamentations is.

c. RECOMMENDED DIVISION. For the reason just named we prefer another division which, while it may not be so simple nor so easily remembered, takes more closely into account the contents of the books: PROPHETIC LITERATURE: (a) *Prophetic History*—Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings. (b) *Prophecy*—Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Daniel. PRIESTLY LITERATURE: (a) *Priestly History*—1 and 2 Chronicles, Ezra, Nehemiah, Esther. (b) *Books of the Law*—Leviticus (Exodus, Numbers, Deuteronomy, Ezekiel). WISDOM LITERATURE: Job, Proverbs, Ecclesiastes, Song of Songs. DEVOTIONAL LITERATURE: Psalms, Lamentations.

It is to be noted that certain books contain both prophetic history and laws; for this reason they are twice named, first under the head of "Prophetic History" and then in parenthesis under "Books of Law." It should also be stated that Ezekiel was both a prophet and a priest.

It is not maintained that this is a perfect classification. Further study of the books of prophetic history will show that they contain elements of priestly history as well. Zechariah, Ezekiel, and Daniel have strongly marked apocalyptic elements. Song of Songs, though here classed as Wisdom Literature, is held by some to be

purely lyric poetry. The student may feel assured, however, that once he has this division of the Old Testament thoroughly fixed in his mind, he possesses by means of it a fairly accurate index to the contents of the Old Testament.

(2) **Divisions of the New Testament.**¹ The New Testament may be divided into five parts, as follows: *The Gospels*—Matthew, Mark, Luke, John; *Historical*—The Acts; *Epistles of Paul*—Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon; *General Epistles*—James, 1 and 2 Peter, 1, 2, and 3 John, Jude, Hebrews; *Apocalypse*—Revelation.

3. OLD TESTAMENT HISTORY

Separate chapters are devoted to law, to prophecy, and to poetry and wisdom (see Chapters x, xii, xiii). Limitations of space make it necessary that we treat here, very briefly, the subject of Old Testament history.

(1) **Method and Purpose.** There are various methods of writing history. The method in vogue in ancient times, used by the Old Testament historical writers, was that of compilation; that is, the writer simply inserted into his literary framework those materials accessible to him which best suited his purpose.

His purpose was wholly a religious one. He believed that the presence and power of God were manifested in the events of his national history. He wrote with the primary purpose of making this plain—he wanted above all else so to interpret the events of Israel's history and life that God might be clearly seen in them and his gracious purpose revealed.

Just as there were different parties among the Jews in Jesus' time, so there were earlier. The prophet, the priest, and the sage represented different types of religious thought. The writings of the sages, or wise men, consist chiefly of prudential counsels concerning the practical affairs of everyday life. The priest was concerned with the institutions of religion. His interest was in sacrifice, circumcision, the Sabbath, the temple and its services, the priesthood, and preëminently the divine law as treating of these sacred institutions. To the prophet the supreme word was righteousness. He was concerned that life and character should be dominated by the highest moral and ethical ideals and exemplify them. He conceived God as Eternal Righteousness who demanded integrity, justice, mercy, and love in his people.

¹ The divisions of the New Testament may be more conveniently treated in detail in later chapters of the book. (See chaps. XV, XVI).

The prophet and the priest were both writers of history. A good example of the respective interests of prophet and priest as historical writers is to be seen in the history of David in Samuel and in Chronicles. In Samuel, the prophetic historian presents a character of light and shade, a human being who sins and suffers punishment. He proposes to show that not even the king can sin against God without punishment following. In Chronicles, however, David's sins are all omitted. The interest is in the building of the temple, its ritual, and its services. The priestly historian shows how the blessing of God comes upon the man who is devoted to the institutions of religion.

(2) **Composition.** All of the early historical books of the Old Testament were written long after the occurrence of the events which they narrate. The writers used previously existing documents. Some of these earlier sources are named. For example, the books of Kings refer to The Book of the Acts of Solomon, the Chronicles of the Kings of Israel, and the Chronicles of the Kings of Judah.

4. INTERPRETATION OF THE BIBLE

Growing out of what has been stated in this chapter as to the nature of the Bible there are certain principles affecting interpretation which should be recognized in the study and use of the Bible.

(1) **The Characters of the Bible, and Their Deeds, Should Be Judged in the Light of the Age in which They Lived.** The Old Testament historical narratives contain records of dark deeds. In some cases, heroes committed evil deeds for which they claimed divine sanction. But a crime is a crime whether committed by a saint or a heathen and whether related in the Bible or in the daily newspaper. A wrong committed by a man of the Old Testament must not be condoned or glossed over. To do this would be to offend against our own moral sense and possibly to warp our moral judgment. But we are to realize that these men lived in the dim light of early revelation. They were men of their own age, and they shared in the deficient moral ideals of their times. In many things which are abhorrent to the enlightened conscience of our Christian century they acted according to the best light which they had.

(2) **Due Regard Should Be Paid to Literary Form.** Poetry should not be read as a narrative of exact fact; a parable should not be understood as a statement of historical truth. This would seem self-evident, but how many misunderstandings and harsh

judgments have arisen out of a failure to appreciate the relation of literary form to interpretation! In seeking to understand the message of a book, or of an integral part of a book, its general character must first be determined.

(3) Each Biblical Book is the Outgrowth of a Definite Historical Situation and is Best Understood when Considered in the Light of that Situation. This is a principle of wide application. To fully grasp a writer's meaning we must seek out the circumstances which surrounded him when he wrote, the readers he had in mind, and the purposes which he desired to accomplish.

(4) It should Be Recognized that There Are Degrees of Inspiration within the Scripture. Not all parts of the Bible are on the same level of inspiration. Ecclesiastes and the Gospel of John are not of equal value as parts of divine revelation. It will not do, therefore, to quote single verses indiscriminately in support of some chosen thesis as though all were of equal value.

II. CONSTRUCTIVE TASK

1. Consider Hebrews 1. 1-2. What five important declarations are made by the writer in these verses? What significant deductions may be made from these statements?

2. Read Galatians, chapters 3, 4. What is to be understood from these chapters as regards the relative importance for Christian believers of the Old Testament and the New?

3. Consider the statement of Jer. 18. 18. Note that three great classes of religious workers among the Jews are there named. What is the implication with regard to the work of each?

4. Read and compare the accounts of the bringing up of the ark to Jerusalem in 2 Sam. 6. 12-23, and in 1 Chron. 15. 1 to 16. 43. Note the additions made by the chronicler. What is their significance?

III. MEMORY ASSIGNMENT

1. DIVISIONS OF THE NEW TESTAMENT

(1) Gospels, 4. (2) Historical, 1. (3) Epistles of Paul, 13. (4) General Epistles, 8. (5) Apocalypse, 1. (Learn also the names of the books in each division.)

2. DIVISIONS OF THE JEWISH OLD TESTAMENT

(1) The Law (the Pentateuch), the Prophets, the Writings.

3. OUR DIVISION

(1) Prophetic Literature: a. Prophetic History; b. Prophecy.

(2) Priestly Literature: a. Priestly History; b. Books of the Law.

(3) Wisdom Literature.

(4) Devotional Literature.

(Learn also the names of the books in each division.)

IV. QUESTIONS ON THE LESSON

What does the word "Bible" mean? Why is it inaccurate as a title?

What title is used by the writers of the New Testament in referring to the Old?

What idea is intended to be conveyed in the word "Testament"?

What may be said of the literary forms of the Bible?

What forms of prose literature are found in the Bible? Of poetry?

How do we recognize the Bible to contain the Word of God?

How is the nature of the Bible best shown?

What distinction should be made between the Old Testament and the New?

How did the Jews divide the Old Testament?

Wherein is the familiar division of the Old Testament inaccurate?

What is our recommended division?

What was a prevalent method of writing history in ancient times?

Describe the purpose of the prophetic historian.

In what were the priestly writers chiefly interested?

In what different way did the prophet conceive religion?

What are some of the earlier sources named by the O. T. historical writers?

State and explain four important principles affecting interpretation of the Bible.

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Name "Bible."

D.C. p. xi. H.D. p. 95.

2. Divisions of the Bible.

D.C. p. xii. H.D. pp. 95, 96.

3. Early Conditions Among the Israelites Affecting Authorship

D.C. xiv⁷, xlii⁽²⁾. H.D. pp. 98^o.

4. Composite Authorship of Old Testament Books.

D.C. pp. xxvi³ff. H.D. p. 349III.

5. The Inspiration of the Bible.

D.C. p. cxxxif. H.D. p. 383.

6. Principles of Interpretation.

D.C. p. cxxxiv¹.

CHAPTER III

THE BIBLE IN THE MAKING

I. LESSON STATEMENT

1. INTRODUCTORY

(1) Writing in Ancient Times.

a. ITS ANTIQUITY. Among the Egyptians inscriptions on stone were in use previous to B. C. 5000. Papyrus, made from reeds of the Nile lowlands, began to be used as early as 3500.

Among the Babylonians, writing was in common use as early as 4000. Inscriptions were made on soft clay tablets which were afterward baked in the sun. Great libraries have been discovered within recent years, dug up and transported to the British Museum in London, to prominent museums of Europe and to the libraries of some of the great American universities.

The Tel el-Amarna tablets, discovered in 1887, some of which bear messages from the governors of several cities in Palestine to their Egyptian masters, prove that writing was practiced in Palestine as early as the fifteenth century B. C. The earliest extant specimens of *Hebrew writing* date from approximately B. C. 1000. The Moabite stone, erected by the king of Moab to commemorate his revolt against Jehoram, dates from B. C. 850.

b. MATERIAL. The earliest material used was undoubtedly stone. Very early the possibilities of clay were discovered. Later, skins began to be used. Leather rolls from Egypt are in existence dating from as early as B. C. 2000. Papyrus was used in Egypt and even more largely in Greece. Parchment or vellum, made from dried skins of animals reduced on both sides by being rubbed with pumice, originated in the second century B. C. This largely displaced all other materials until in the fifteenth century A. D. paper came into common use.

The books of Scripture were first written on skins, some of them possibly on papyrus or parchment. The common form of book was the roll, a wooden roller being attached at the beginning and at the end.

(2) The Languages of the Bible.

a. THE OLD TESTAMENT. Hebrew, the language of the Old Testament, is a member of the Semitic family of languages, to which belong also the Arabic, the Assyrian, the Aramaic, and a

number of other tongues. A few brief passages of the Old Testament have been handed down in Aramaic. (Ezra 4. 8 to 6. 18; 7. 12. 26; Dan. 2. 46 to 7. 28; Jer. 10. 11.)

b. **THE NEW TESTAMENT.** The New Testament is in the Greek language, in that form known as Hellenistic Greek. The Jews of the Dispersion were known as Hellenists, and from this fact the dialect took its name. In the time of Christ Greek was the language both of culture and of commercial life throughout the Roman empire.

2. THE CANON

The word "canon" in its simplest meaning signifies the list of books composing the Bible.

(1) **The Old Testament Canon.** The Old Testament as it was possessed by the early Christian Church was taken over from the Jewish Church. One of the early church fathers, Origen, speaks of "the books of the Covenant, as the Hebrews have handed them down." Much uncertainty attaches to the precise time when the list of books composing the Old Testament was finally fixed. The term "the Scriptures" is used by the writers of the New Testament as though well understood and requiring no explanation. The books of the Law were first canonized, somewhat later the Prophets, and, finally, the Writings. A Jewish council at Jamnia in A. D. 90 had the canonicity of certain books, especially Song of Songs and Ecclesiastes, under consideration, and decided the question in their favor. *We may say that the canon of the Old Testament was formally determined as the result of a gradual process which began in the time of Ezra and practically closed with the Council of Jamnia.*

(2) **The New Testament Canon.** The books of the New Testament were written in widely separated localities of the Roman empire. They were originally addressed to individuals and churches in different places. The gathering together of these scattered writings was accomplished only gradually, and by a process which is not known. Irenæus (A. D. 180) cites as authoritative most of the books now composing our canon. (For additional statement see p. 105.)

(3) **Difference Between the Roman Catholic and Protestant Positions.** The Roman Catholic bases his faith and judgment as to the Bible on the authority of the Church; the Protestant believes the Bible as the Word of God to be self-evidencing to the Christian consciousness. "The Romanist accepts Scripture as the Word of God because the Church tells him so, the Protestant accepts it as the Word of God because God tells him so" (Dods). The

Roman Catholic says: "I do not need to trouble myself about the matter; the infallible Church tells me what the Bible is; I accept her statement as authoritative and final." The Protestant says: "I do not need to trouble myself to go to the Church in the matter; I know no infallible Church. I read the Bible, and as I read I am convinced that God is speaking to me. My own conviction is reënforced by the testimony of the multitudes of other believers who also find in the Bible the Word of God."

3. MANUSCRIPTS

(1) **Old Testament Manuscripts.** There is not now in existence, so far as is known, even one Old Testament book, or fragment of a book, in its original form. Various causes, including fanatical religious opposition and lack of realization of the importance of first copies, combined to make the survival of an original manuscript improbable, if not impossible. The work of copying was done by scribes, of whom there were many, and copied manuscripts were multiplied and handed down from generation to generation. Extreme precaution was taken by copyists against error, their work being regulated by exact rules, as well as by great reverence for the sacred text. The oldest dated manuscript known is the Saint Petersburg Codex of the Prophets, from A. D. 916. In the British Museum there is a copy of the Pentateuch which some scholars believe to be possibly a half-century older. The oldest manuscript of the entire Old Testament dates from A. D. 1010. Of complete Old Testament manuscripts there are very few; of manuscripts of some part of the Old Testament there are over sixteen hundred.

(2) **New Testament Manuscripts.** (See p. 112.)

4. VERSIONS

(1) **Definition.** A version is a translation from the original language into another tongue. The Bible has been translated into over four hundred languages and dialects. Of these we may notice, very briefly, *the most important:*

(2) **Ancient Versions.**

a. **THE SEPTUAGINT.** This is a translation of the Old Testament into Greek. It was begun in the third century B. C., completed before the beginning of the Christian era. The translation was supposed to have been made by seventy-two scholars, hence the name. The name is often written LXX. The Septuagint was the Scriptures in common use in the time of Christ.

b. **THE TARGUMS.** Translations of the Old Testament into the

Aramaic dialect. Some were made previous to the time of Christ, some later.

c. **THE VULGATE.** A translation of the whole Bible into Latin, made by Jerome, about the close of the fourth century. Some earlier Latin versions were used as an aid in the work of translation.

(3) English Versions.

a. **WICLIF'S BIBLE.** Following some early attempts to translate the Bible into Anglo-Saxon, then into early English, John Wiclif, the morning light of the Reformation, undertook the task of the preparation of an English version. His translation was made from the Vulgate, in manuscript form.

b. **TYNDALE'S BIBLE.** The first printed New Testament in English was the translation, from the Greek, of William Tyndale in 1525. Later he undertook the translation of the Old Testament, but before his work was finished he was put to death on the charge of heresy. His last words as he was tied to the stake were a prayer—"Lord, open the king of England's eyes."

c. **COVERDALE'S BIBLE.** The first complete printed English Bible in the English language was issued by Miles Coverdale in 1535. It was based on Tyndale's translation and on sundry German and Latin translations. It achieved immediate and wide popularity.

d. **THE AUTHORIZED VERSION OF 1611 (KING JAMES VERSION).** The right to issue the Bible in English having been established, and the demand for it having steadily grown, the early versions named above were followed at brief intervals by Matthew's Bible, Taverner's Bible, and finally a Roman Catholic version, commonly called the Douay Bible, the New Testament published in 1582, the Old Testament in 1609.

In 1604 preparations, on a much larger scale than ever before attempted, were begun for a new Bible translation. The king appointed fifty-four translators, who completed their work in seven years. Thus in 1611 the familiar King James Version was issued. For three hundred years it has been the Bible of the English-speaking world.

e. **THE REVISED VERSION.** Development in the English language amounting to entire change in the meaning of many words, the discovery of many old manuscripts which shed new light on the sacred text, and increased critical study of the Bible, combined to create a demand for a new version. The movement took form in 1870 in England. A revision committee of fifty-four scholars was appointed. In 1871 an American committee of thirty-four was formed. These committees coöperated, but final decision rested with the

English company. The complete Revised Version was published in 1885. Its circulation has been remarkable. Popular interest was intense from the day of publication. The Chicago Tribune and the Chicago Times each published the New Testament entire in a single issue. Three million copies of the Revised New Testament were sold within the first year after its publication.

f. **THE AMERICAN REVISED VERSION.** Suggestions of the American revisers, not adopted by the British company, were printed in an appendix of the Revised Version. The American organization was continued, much additional work was done, and in 1901 the Standard American edition of the Revised Version was published. Says Professor Price: "As it now stands it is the most perfect English Bible in existence, and will be the standard version for English readers for decades to come."

5. CONCLUDING STATEMENT

(1) **Editorial Additions.** For centuries the books of the Bible existed without either chapter or verse divisions. Cardinal Hugo in A. D. 1250 divided the Bible into chapters to aid him in making a concordance to the Vulgate. The Old Testament verse divisions were made by Jewish scholars in the ninth century A. D. Not until 1551 was the New Testament thus arranged. The work was done by Robert Stephens while making a tiresome journey from Paris to Lyons. The dates printed in the King James Version were first introduced in 1701, based on a scheme of chronology worked out by Archbishop Ussher. This chronology is now generally recognized to be imperfect, and in some respects grossly incorrect.

(2) **Advantages of the Revised Versions.** We advise the use of the Standard edition of the American Revised Version. We enumerate a few only of the most important advantages.

a. **THE ORIGINAL LANGUAGES ARE MORE ACCURATELY TRANSLATED.** Hebrew is much better understood to-day than in the seventeenth century. The translators had access to more manuscripts. They made more use of the ancient manuscripts, relying less upon preceding translations.

b. **MANY OBSCURE PASSAGES ARE MADE CLEAR.** For example, Ps. 16. 3. In the King James Version: "But to the saints that are in the earth, and to the excellent, in whom is all my delight." The American Revised Version: "As for the saints that are in the earth, they are the excellent in whom is all my delight."

c. **OBSELETE WORDS ARE REPLACED BY WORDS WELL UNDERSTOOD.**

Examples are: Falsehood for leasing; inwards for purtenance; precede for prevent; plow for ear.

d. THE FORM OF THE PRINTED TEXT IS MUCH SUPERIOR. Chapter and verse divisions, often arbitrary, are rendered less conspicuous; paragraph divisions suggested by the thought have been introduced; extraneous materials, such as assumed dates, have been done away with; some of the poetry of the Old Testament has been put into verse form.

II. MEMORY ASSIGNMENT

1. Languages of the Bible: Of the Old Testament, Hebrew; of the New Testament, Greek.

2. Principal ancient versions: The Septuagint, the Targums, the Vulgate.

3. Principal English Versions: Wiclif's Bible, Tyndale's Bible, Coverdale's Bible, the King James Version, the Revised Version, the American Revised Version.

4. Advantages of the Revised Versions: More accurate translation; obscure passages clarified; obsolete words discarded; the printed form improved.

III. QUESTIONS ON THE LESSON

Tell what you can concerning the antiquity of writing.

What materials were first used for purposes of writing?

What is the language of the Old Testament? Of the New?

Define canon. What was the status of the Old Testament canon in the time of Christ?

Describe the formation of the Old Testament canon.

What can you say of the formation of the New Testament canon?

Distinguish between the Protestant and the Roman Catholic positions as to the Bible.

What are the principal facts stated concerning Old Testament manuscripts?

What is the meaning of the word "version"?

What are the principal ancient versions?

What is to be said of Wiclif's Bible? Of Tyndale's? Of Coverdale's?

Give the chief facts of interest about the Authorized Version.

What is the Revised Version? The American Revised Version?

State the chief advantages of the Revised Versions.

IV. REFERENCES FOR SUPPLEMENTARY READING

1. Writing in Ancient Times.

D.C. p. xiv⁷. H.D. p. 978f.

2. Languages of the Bible.

D.C. p. xi². H.D. pp. 908, 528.

3. The Canon.

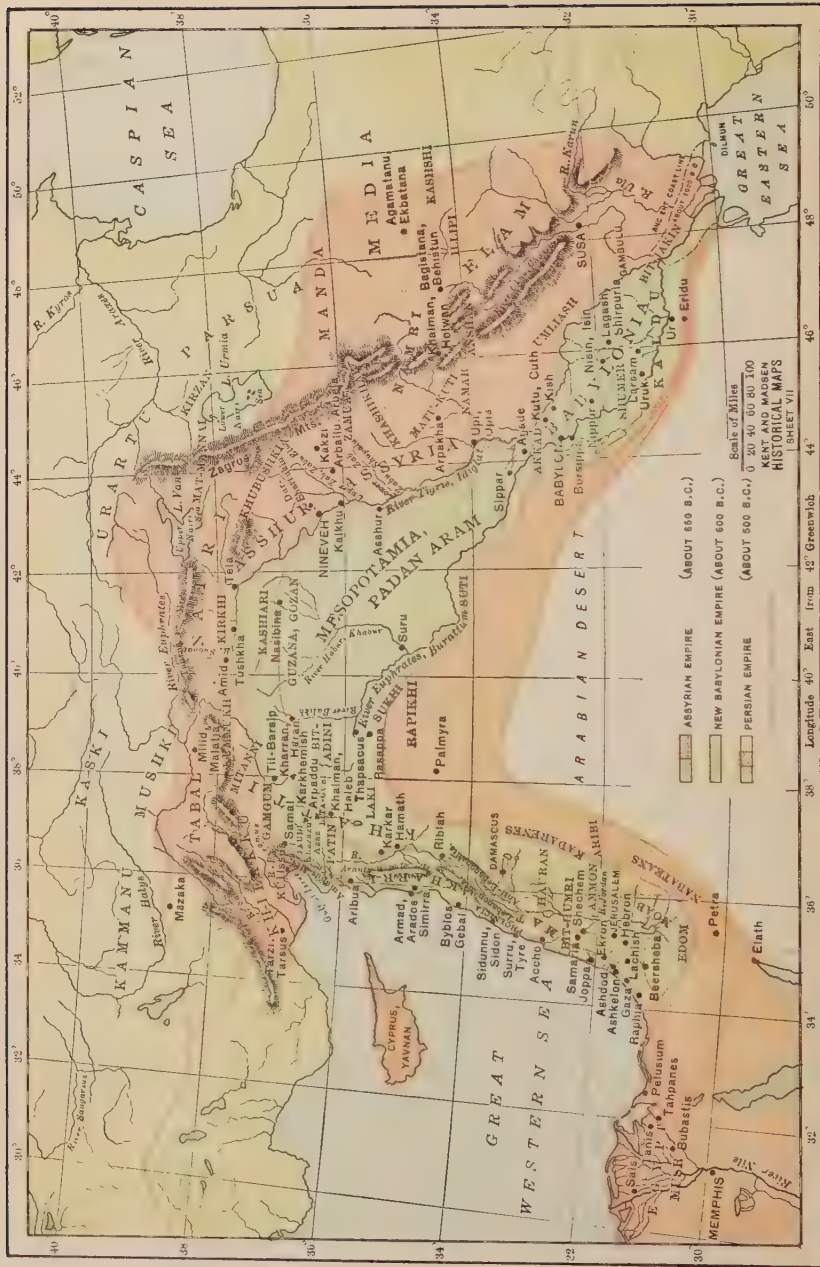
D.C. p. xiii⁴. H.D. pp. 111f., 113f.

4. Versions of the Bible.

D.C. p. xvi⁶. H.D. pp. 910, 219f.

5. The Revised Versions.

D.C. p. xvi⁶. H.D. p. 229f.



CHAPTER IV

PEOPLES AND NATIONS OF THE ANCIENT WORLD

I. LESSON STATEMENT

1. THE RACES OF MANKIND

While there is no general agreement to-day among students of ethnology, there is a growing tendency toward the division of mankind into four great groups designated as Negro, Mongolic, American, and Caucasian. Of the Caucasian group there are recognized five principal subdivisions, of which perhaps the two most important from the standpoint of history are the Hamito-Semitic and the Indo-European. Of the Hamito-Semitic peoples, the Hamitic include, among others, the Egyptians; the Semitic, or Semites, may be divided into southern Semites, including the northern Arabians, the Sabaeans, and the Abyssinians, and northern Semites, including the Babylonians and Assyrians, the Arameans, and the Canaanites. The Arameans in turn include the Israelites, Edomites, Moabites, and Ammonites. All of the latter may be properly spoken of as related Hebrew peoples. Of the races of mankind none have had a more important or conspicuous part in human history than the Semitic peoples.

2. THE ANCIENT ORIENTAL WORLD

The oldest known civilizations of the world centered in the valleys of two great river systems which form the western and eastern boundaries, respectively, of the ancient Oriental world. On the western border was the valley of the Nile, in which developed the civilization of ancient Egypt. On the eastern border was the great valley of the Tigris and Euphrates Rivers, uniting to flow into the Persian Gulf. In this region developed the civilization of Babylonia and Assyria. Stretching between the Nile and the Euphrates lay the vast desert of Arabia, for the most part a high, barren tableland, dotted here and there by oases of great fertility. Northwest of the Arabian desert, bordering the Mediterranean Sea, was Syria, a part of which came to be known in later times as Palestine or, in Bible language, Canaan.

In this entire territory the only spots of considerable fertile extent were Egypt, Babylonia, and Canaan. Because of their great

rivers and their large area of rich, productive soil the first two were fitted by nature to be the seats of powerful civilizations. Canaan, on the other hand, was of restricted area, without a single good harbor on the Mediterranean, and with its one principal river flowing into an inland sea, far below the ocean level. Its territory was thus unfitted to support a large or strong nation. Then, in addition, the only possible means of communication between the overtowering civilizations of the Tigris-Euphrates valley on the east and the Nile valley in the southwest was through Palestine. Thus this little territory was constituted by its geographical location the natural buffer between the two most powerful civilizations of antiquity.

3. THE ISRAELITES

(1) **Origin.** The Israelites, as we have seen, constituted one branch of the Semitic race. From the common Semitic home, probably in northern Arabia, there went forth successive waves of migration which in time resulted in the development of a number of great nations.

One group of closely related tribes constituted the Hebrew peoples, of whom the Israelites were to become most conspicuous and to render a unique and important service to mankind.

(2) The Name.

a. **ISRAEL.** This was the name preferred and used by the people themselves. In the early tribal state no general descriptive name was used; when the nation came into existence they spoke of themselves as the people of Israel. This is therefore the preferred national designation.

b. **HEBREWS.** Foreigners spoke of the people as Hebrews, and when Israelites spoke of themselves to foreigners they also used this term. This name, as indicated above, may properly be said to have a wider application than to the Israelites alone.

c. **JEWS.** The word is derived from "Judah," and probably came into use through the survival of the kingdom of Judah after the disintegration of the northern kingdom, called Israel. "Jews" is a late designation; it may properly be applied to nation or people from post-exilic times on, though by classical writers and Josephus it is sometimes used in referring to ancient times.

4. ISRAEL AND CONTEMPORARY NATIONS

(1) **Origin and Early Development of Israel.** It will help us to gain a true conception of Israel's national life and history to

bear in mind that the nation arose as an integral part of the ancient Semitic world. One of many offshoots of the parent Semitic stock in Arabia was a migration which entered Palestine from the east, coming from the region of Ur in Southern Babylonia, and halting for a time at Haran. Some time later this wave pushed on into Canaan. Among the tribal leaders was one who attained to eminence, by name Abram, later Abraham.

At this time Palestine had already been under the rule of Babylonia for centuries. The Canaanites, who possessed a highly developed civilization, occupied the land. The Israelites, a pastoral people, with nomadic habits fixed upon them, and with very little organization among themselves, moved about as uncertain fortune, represented by food supply, famine, and oppression of enemies, dictated; gradually, however, pushing to the southward until they became settled in the fertile lands of Goshen in northern Egypt. Up to this time we are largely dependent for our information upon tribal traditions; after this we have more or less definite historical data (in Exodus and following books). The length of the sojourn in Egypt is uncertain (Gen. 15. 13; Num. 26. 57-59; Exod. 6. 16-20; 12. 40). The oppression to which they were subjected served to unify the divided tribes, and thus what appeared at the time to be a grievous burden made possible the constructive work of the great nation-builder, Moses, under whose leadership the yoke of the oppressor was broken. When after years of wandering the Hebrews again entered Canaan it was not as a confederacy of related clans but as a nation, recognizing one leader, with a common military organization, and with organized religious customs and institutions. The history of Israel as a nation, therefore, begins at about the time of the entrance into Canaan from the wilderness wanderings. The date was about B. C. 1200.

(2) Contemporary Nations. The three great powers of the world during the sojourn of the Israelites in Egypt, the wilderness wanderings, and the entrance into Canaan, were Egypt, Babylonia, and Assyria.

a. EGYPT. The twentieth dynasty of Egyptian history is dated by Breasted B. C. 1200-1090. It is a period concerning which comparatively little is known. Over three thousand years had already passed in the valley of the Nile since the calendar year of 365 days had been introduced (B. C. 4241). During these millenniums a great civilization had been slowly built up to its highest estate and had gradually waned. During the classic period of national history (B. C. 2000-1788) "literature had flourished, poetry

had reached a highly artistic structure, . . . sculpture and architecture were rich and prolific, industrial arts surpassed all previous attainments . . . internal resources of the country had been elaborately developed," waste land had been reclaimed and made cultivable, distant mines were exploited, and commerce was carried on with foreign peoples. This golden period had been followed by disorganization and decay. Foreign usurpers, the Hyksos, had come. Gradually the native inhabitants recovered themselves, organized a strong military system, and expelled the foreign rulers. A new empire was built, of wonderful wealth and splendor. Later internal disturbances and external attacks by the Hittites and others again reduced the empire in size and greatly weakened it.

b. BABYLONIA. Babylonia at this time had passed through a very long and wonderful history. By the aid of inscriptions and monuments a highly developed civilization is known to have been in existence in B. C. 5000. At that epoch Semites were living side by side with an earlier population, the Sumerians. Passing over some thirty-five hundred years to the period in which we are especially interested, we find the nation in the Kassite period of its history. The Kassites, wild tribes from the hills, had descended upon the peaceful and cultured Babylonians, with their highly developed civilization, had conquered them, and then, strange as it may seem, had been absorbed by the older people. Industry was active, commerce flourished, legal enactments regulated the intercourse of the people with each other and with other peoples, writing in the form of inscriptions had long been in use, a literature of most varied character and widest extent had been developed, great religious temples were in existence.

c. ASSYRIA. The child of Babylonia, Assyria, about this time rose to the dignity of an independent kingdom. Its earliest center was the city of Assur on the Tigris River. Northeastern Mesopotamia is a mountainous country, and naturally the Assyrians were more given to hunting and warfare than to agriculture. Their gods were gods of strife, of battle, and of storm. The national life centered in the court, which was "an aristocracy of warriors." Fragments of legal documents; inscriptions which make mention of chariots, lapis lazuli, precious vases, and slaves; allusions to temples—all these indicate to us something of the state of civilization which prevailed. Tiglathpileser I (about B. C. 1100) won decisive military victories over surrounding peoples, including the Babylonians, and his reign marked the beginning of the ascendancy of Assyria as a world power.

5. ISRAEL'S UNIQUE SERVICE TO HUMANITY

All the nations of antiquity were religious; their supreme interests were those of religion. Especially was this true of the Semitic nations. The Semites had a genius for religion. Among the Semitic peoples God singled out Israel through whom to bring to the world his supreme revelation. This unique and preëminent service is strikingly described by Professor C. F. Kent:

"Two great currents of thought and influence flow out of the past. United, they determine to a great extent the character of that which is to-day called 'civilization.' Hellenism contributed the elements of philosophy, art, and political organization, and the canons of scientific thought; but this fair stream, abounding in so much that stimulated human progress, was pitifully destitute in that which is the basis of higher good. This was religion. Rising farther back in human history, there came from the barren hills of Canaan that other current which furnished those absolute essentials to the highest civilization—religion, ethics, and the elements of the laws which regulate the relations of man to man and to his God. In the history of the Hebrew people, therefore, one may follow the unfolding in the mind of man, under the influence of the Divine, of those great religious ideas which have become the mainspring of humanity's progress, and which have determined the nature of the faith of more than half mankind. For, crystallizing, they became the religion of the Jews; being perverted, they degenerated into Mohammedanism; and, expanding, they developed into Christianity. The Hebrews also first taught man that the supreme goal of life is righteousness. Consequently, they are the great ethical teachers of humanity. Hand in hand with ethics went its objective expression—law. To-day the elements of the Hebrew legislation have become the bone and marrow of the world's greatest legal systems. In grappling with the social problems of their age the enlightened Hebrew prophets, priests, and wise men deduced social laws which are as applicable in the present as they were twenty-five hundred years ago. Therefore, for the student of religion, law, and social science, Hebrew history possesses a preëminence shared with no other."

II. CONSTRUCTIVE TASK

1. Draw a map of the ancient world showing the location of Egypt, Babylonia and Assyria, and Canaan.

2. Read Genesis, chapters 5-11. Note how one line is traced through successive generations from Adam to Abraham.

3. Read again Genesis 10. These are names, for the most part, not of individuals but of nations and tribes. Read article, "National Genealogies," H. D. p. 285, and identify as many as possible of these names.

4. Reflect on the statement of Deut. 32. 8. What do you understand the verse to mean?

5. Read Gen. 18. 1 to 23. 20. Consider the conditions of Abraham's life: In what land did he live? Of what did his property consist? To what extent was he a landholder? Why did he move about?

6. Read Gen. 44. 18-34. Consider the spirit manifested by Judah; the simplicity and beauty of the language; the fatherly love of Jacob which it portrays.

III. MEMORY ASSIGNMENT

1. Semitic peoples prominent in Biblical history: Babylonians and Assyrians, Arameans, Canaanites.

2. Aramean peoples named in the Bible: Israelites, Edomites, Moabites, Ammonites.

3. Three distinctive names of the people of Israel: Israel, Hebrews, Jews. (Be prepared to distinguish between these.)

4. Three nations contemporary with Israel: Egypt, Babylon, Assyria. (Be ready to locate and give principal facts concerning each.)

5. The Twelve Tribes of Israel: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph (Ephraim, Manasseh), Benjamin.

IV. QUESTIONS ON THE LESSON

Name the four great divisions of mankind.

Name two great subdivisions of the Caucasian group.

Name some of the Semitic peoples.

Name the centers of the oldest civilizations of the world.

Describe the physical features of the ancient Oriental world.

What natural advantages had the Nile and Euphrates valleys over the land of Canaan?

With what Semitic peoples are you familiar?

By what name did the people whom we study prefer to be called?

What use was made of the term "Hebrews"?

How did the term "Jews" come into use?

In what condition do we find the Hebrews at the beginning of history?

Tell something of the history of Egypt during the period Israel was in process of becoming a nation.

What can you say of the early history of Babylonia?

Describe the early civilization of Assyria.

What was Israel's unique service to humanity?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Valleys of the Nile and the Euphrates.

H.D. pp. 655, 246.

2. Babylonia

H.D. pp. 671ff.

3. Egypt.

H.D. pp. 205ff.

4. Israel's Service to Humanity.

D.C. p. xviii.

CHAPTER V

THE LAND OF PALESTINE

I. LESSON STATEMENT

1. THE LAND OF PALESTINE

(1) Names.

a. **PALESTINE.** The name most frequently used to-day seldom occurs in the Bible. (But see Exod. 15. 14; Joel 3. 4.) Strangely enough, it is derived from the name of Israel's ancient enemy, the Philistines. After the beginning of the Christian era it came into common use, doubtless because there was no ancient geographical term covering the whole territory.

b. **LAND OF CANAAN.** The Israelites used the term "the Land of Canaan," but by this they referred only to the region west of Jordan. The region east of Jordan was called Gilead.

c. **LAND OF ISRAEL.** After the conquest this name was sometimes used as descriptive of the entire country until the division of the kingdom, after which it was applied to the territory of the northern kingdom only.

d. **THE HOLY LAND.** In the middle ages Palestine as the scene of the earthly life of our Lord came to be called the Holy Land. It is interesting to note that the prophet Zechariah used this as a descriptive term (Zech. 2. 12).

(2) Boundaries and Extent. Palestine is frequently described as extending from Dan to Beersheba and from Jordan to the sea. More accurately, it may be said to have been bounded on the north by the river Litani, on the south by a desert region, on the west by the Mediterranean, and on the east by the great Syrian desert. Its extent, west of the Jordan, was about 160 miles north and south, with an average width of about 40 miles.

(3) Physical Features in Detail.

a. **MOUNTAINS.** The backbone of the country is formed by the central range, an extension of the Lebanon Mountains. From an elevation of 4,000 feet farthest north there is a gradual decline to the southward, until the mountains are lost in the wild desert sandhills. In Samaria and Judæa the elevation is not above 2,500 feet; the form is that of a plateau, about 15 miles wide, seamed with gorges, heaped with peaks. The valleys run east and west. On the west the plateau declines sharply to the coast plain,

which at the north is very narrow, in some places not the width of a roadway, but which south of Carmel gradually widens. Beginning at the north, the principal mountains are Hermon, Lebanon, Tabor, Gilboa, Carmel, Ebal, Gerizim, and Olivet.

On the east of Jordan the mountainous plateau is also an extension of the Lebanons. It extends from north to south 150 miles; its maximum width is in the north, 75 miles; toward the south it narrows to 25 miles. Its average height is perhaps 2,000 feet; its surface broken by isolated peaks. It slopes somewhat gradually to the Jordan valley.

b. RIVER AND INLAND SEAS. (a) *The Jordan*. The one prominent river of Palestine is the Jordan. At the foot of Mount Hermon, where it takes its rise, it is 500 feet above the sea; in flowing 40 miles to lose itself in the Sea of Galilee it falls 1,182 feet. Emerging, it declines less rapidly to its final outlet in the Dead Sea. Its current is very rapid. It traverses a winding course of 200 miles in accomplishing a distance of 60 miles in a straight line. Between the Sea of Galilee and the Dead Sea the channel is deep, and in general form one-half to one mile wide, thus making the stream shallow; in some twenty different places it may be easily forded. The plain of the Jordan is about 10 miles wide.

(b) *The Sea of Galilee*. In the Old Testament this lake is called the Sea of Chinnereth (Num. 34. 11; Josh. 13. 27), and in the New Testament the Lake of Gennesaret, the Sea of Tiberias, and the Sea of Galilee (Luke 5. 1; John 6. 1). It is pear-shaped, broadest at the north, and is 12 miles long by 8 wide at the broadest point. The water of the lake is clear and sweet, and to-day, as in the time of Christ, abounds in fish. In his day the shore was lined with cities and villages of which but two remain.

(c) *The Dead Sea*. One of the most remarkable bodies of water in the world is the Dead Sea, called in the Old Testament the Salt Sea and the Sea of the Plain (Gen. 14. 3; Deut. 3. 17). Its surface is 1,292 feet below the level of the Mediterranean, and its waters are so salt that no forms of either animal or vegetable life can live in them. It is 9 miles wide and 40 miles long.

c. SPECIAL FEATURES. Between the elevation of Hermon, 9,200 feet, and the depression of the Dead Sea, the bottom of which is 2,600 feet below sea level, is a range which affords every variety of climate and a fauna and flora as extensive as are possessed by some entire continents. In fact, within a territory scarcely larger than the State of New Hampshire may be found the peculiar characteristics of almost all zones.

(4) Great Cities.

a. **JERUSALEM**, the name, perhaps meaning "city of peace," was in existence in the time of Abraham (Gen. 14. 18). At the time of the conquest it was the capital of a Canaanite king, its inhabitants Jebusites (Josh. 10. 5). It was regarded as an impregnable fortress. Its importance and strategic position were doubtless factors in its selection by David as his capital. "Beautiful for situation, the joy of the whole earth, is Mount Zion" (Psa. 48. 2). It is located 18 miles west of the Dead Sea, 32 miles from the Mediterranean, and has an elevation above the sea of 2,500 feet.

b. **BETHLEHEM**. The birthplace of Jesus is located 5 miles south of Jerusalem. It is an historic city, the scene of many incidents of Scripture narrative.

c. **BETHANY**. Two miles east of Jerusalem, on the southeast slope of the Mount of Olives, is Bethany, sanctified by association with the ministry of the Saviour (John 11. 18; Mark 11. 1).

d. **JERICO**. The first city conquered by the Israelites after their passage of the Jordan is in the Jordan valley, 13 miles northeast of Jerusalem, and 5 miles from the north end of the Dead Sea. It is 1,000 feet below the Mediterranean, and, consequently, tropical in climate. To this day it is noted for its production of fruit (Josh. 2. 1; 6. iff.; 2 Kings 2. 4ff.).

e. **NAZARETH**. Directly west of the southern end of the Sea of Galilee, about midway between it and the Mediterranean, is Nazareth, a town of some 8,000 inhabitants. It is beautifully located on the side of a mountain, overlooking a natural basin.

f. **CAPERNAUM**. This city, located somewhere on the northwest shore of the Sea of Galilee, was the center of Christ's work in Galilee; it was also his home (Matt. 4. 13; 17. 24). Although it was a city of considerable size and importance, it has long since passed out of existence, and even its site is a matter of dispute.

g. **SAMARIA**. Omri bought the hill of Samaria and, having fortified it, made it his capital (1 Kings 16. 24). It was surrounded by strong walls and beautified by later kings of Israel. As the capital of the northern kingdom it occupied a prominent place in the history of the nation. It was 30 miles north of Jerusalem, almost equidistant from the Jordan and the Mediterranean.

2. PALESTINE IN NEW TESTAMENT TIMES

(1) **Principal Divisions**. In New Testament times Palestine had come to have certain clearly defined divisions, as follows:

a. **JUDÆA**. The most southern of the three principal districts of

Palestine west of the Jordan was Judæa. It was a small territory, mountainous, with rocky peaks, dry water-courses, and occasional valleys—a land of rock, dwarfed trees, little water, and scanty soil.

b. GALILEE. The northernmost part of Palestine, larger than Judæa, was about 60 miles north and south by 30 miles east and west. On the west, between it and the Mediterranean, the territory of Tyre, a narrow strip of country, intervened. Within its small area it had all the variety of mountain, plain, and valley. It had better soil and was more generously watered than Judæa, hence was more productive, and had a more abundant growth of vegetation and trees. Galilee was the scene of the larger part of the life and ministry of the Christ.

c. SAMARIA. The territory intervening between Judæa and Galilee had come to be known as Samaria, from its principal city. It was a region somewhat more open than Judæa, and with a larger area of tillable soil. It was more accessible to invaders, and its people more hospitable to foreign influences. On its northwest border the Plain of Esdraelon stretched out to the sea—a plain of wonderful fertility—with deep, rich soil which yielded abundant harvests. It formed a natural roadway from the Mediterranean to the Jordan. On this plain some of the greatest and most significant battles of the world's history were fought.

The Samaritans were held in abhorrence by the Jews. From the days of Ezra loyal Jews refused to have any dealings with them because they were of impure blood and mixed religion (2 Kings 17. 24-41). The feeling of the Jews is well expressed by the Son of Sirach: "There be two manner of nations which my soul abhorreth; and the third is no nation: they that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Shechem." The Samaritans had a temple on Mount Gerizim, where they established a worship intended to rival that of Jerusalem.

d. PERÆA. The land "beyond Jordan," the ancient Gilead, had come to be known as Peræa. It was a picturesque and fertile region, containing rich valleys, wooded hills, and some rocky cliffs, stretching out to the east, where there were barren, stony, and treeless tablelands. Its exact boundaries are not known.

(2) Lesser Territories.

a. IDUMÆA (or Edom). This was a term applied in the time of Christ to a region west of the Dead Sea, south of Judæa.

b. DECAPOLIS. The word means "ten cities." A group of Greek cities, each with some surrounding territory attached, were leagued

together for mutual protection. Among others were Pella, Gadara, and Philadelphia. The "region of Decapolis" (Matt. 4. 25; Mark 5. 20) was the indefinite name applied to the region in which these cities were situated, lying to the southeast of the Sea of Galilee.

c. ITURÆA AND TRACHONITIS. These were two territories, the limits of which are not exactly known, located to the northeast of the Sea of Galilee.

II. CONSTRUCTIVE TASK

1. Read Deut. 1. 7; Josh. 10. 40; 11. 16; 12. 8. Note in these passages the distinctive parts of the West Jordan country are specified.

2. Read Deut. 11. 10-17. Can you find other descriptions of Palestine in the Bible?

3. Read of the battles in the Plain of Esdraelon, Judg. 4. 4-15; Judg. 7; 1 Sam. 28. 1-4; 29. 1; 31. 1-6; 2 Kings 23. 29, 30. By reference to the map, identify as many of the places named as you can.

4. Locate the mountains named in the Lesson Statement. Note as many events associated with each as you can.

5. Draw a map of Palestine as it was in New Testament times.

6. Write out as many descriptive phrases as you can find which refer to Jerusalem.

7. Fix in mind the place of Samaria in Israel's history by reading the following: 1 Kings 16. 24; 20. 34; 22. 39; 2 Kings 6. 7. 17; Acts 8. 5.

III. MEMORY ASSIGNMENT

1. Names of the Land: Palestine, Land of Canaan, Land of Israel, the Holy Land.

2. Important Mountains: Hermon, Lebanon, Tabor, Gilboa, Carmel, Ebal, Gerizim, Olivet. (Be prepared to locate each.)

3. Important Waters: The Jordan, the Sea of Galilee, the Dead Sea. (Be prepared to locate and describe each.)

4. Important Cities: Jerusalem, Bethlehem, Bethany, Jericho, Nazareth, Capernaum, Samaria.

5. Principal Divisions of Palestine in New Testament Times: Judæa, Galilee, Samaria, Peræa. (Be prepared to bound each.)

IV. QUESTIONS ON THE LESSON

When did the name "Palestine" first come into common use?

What was meant by "Land of Canaan"?

Explain the use of the name "Land of Israel," "the Holy Land."

Bound the land of Palestine.

Describe the Central Range. The Eastern Range.

Give the principal facts concerning the Jordan River. The Sea of Galilee. The Dead Sea.

Tell what you can of Jerusalem.

Locate and give some facts of interest concerning Bethlehem, Bethany, Jericho, Nazareth, Capernaum, Samaria.

Locate and describe Judæa.

Where was Galilee? What was its extent? Its physical character?

Describe Samaria.

Tell what you can of Peræa.

Where was Idumæa located?

What was the significance of the term "Decapolis"?

Where were Ituræa and Trachonitis?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Physical Geography of Palestine.

D.C. p. cxlv. H.D. p. 672.

2. The Climate and Natural Products of Palestine.

D.C. p. cxlv. H.D. p. 672³.

3. The Jordan River.

H.D. p. 493.

4. The Dead Sea.

H.D. p. 180.

5. The History of Jerusalem.

D.C. p. cxlvi. H.D. p. 437.

6. Palestine in New Testament Times.

H.D. pp. 501, 279, 699, 376.

CHAPTER VI

THE EARLY HISTORY OF THE HEBREWS

From the dawn of Hebrew history, about B. C. 1950, to the beginning of the Conquest, about B. C. 1200

I. LESSON STATEMENT

1. HISTORICAL SUMMARY

The beginnings of all nations are shrouded in uncertainty and in some degree of mystery. Accurate historical science is a new thing in the world. The Hebrews, as we have seen, were a branch of the Semitic race. *They have always traced their history to Abraham, "the father of the faithful," who may be regarded in a real sense as the founder of the Hebrew nation.* Abraham was a contemporary of Hammurapi, ruler of Babylon (the Amraphel of Gen. 14. 1), whose date was approximately B. C. 1950.

(1) **The Epoch of the Patriarchs.** When we catch the first glimpse of the Hebrew tribes they are nomads, dwellers in tents. They are in process of migration from a region of the southeast, unidentified, to Palestine. A stop was made for a time at Haran. From here they went on later to Palestine. Certain tribes, as Edom, Ammon, and Moab, broke off from the others and established permanent homes on the east of the Jordan. The ancestors of the Israelites, under the leadership of Abraham, pressed on to the country west of the Jordan. Here they remained for an indefinite length of time. Then, under pressure of famine, they migrated to Goshen, on the borders of Egypt.

(2) **The Sojourn in Egypt.** Here for the first time the Israelites led a settled life. The land was fertile; conditions were favorable to them; they prospered and increased rapidly in numbers (Exod. 1. 7). A change of dynasty brought a ruler to the throne "who knew not Joseph." Measures were taken first to oppress the Israelites by hard servitude, then to reduce their members by child-murder. A deliverer arose in Moses, who was inspired by Jehovah to rescue the people from bondage. The divine intervention and aid in effecting an escape from Egypt and a passage of the Red Sea were so marked as to make a permanent impression upon the national traditions of the people. They never forgot it. *In the exodus a national consciousness came into existence. Before, they*

had been loosely federated tribes. From this time on, they are the nation whose God is Jehovah.

(3) The Desert Wanderings. After a march which involved much hardship and privation the Israelites arrived at the holy mount, Horeb (or Sinai). At the foot of the mount they encamped and entered into a sacred covenant with Jehovah. A semblance of organized government was established by Moses, and important legislation was promulgated. The most fundamental of the laws were inscribed on tables of stone and placed in the *ark of the covenant of Jehovah*, which was thenceforth carried with the tribes in all their wanderings.

In the wilderness the Israelites returned to a somewhat free and easy existence. At times the national spirit was weakened. Considerable time was spent at Kadesh-barnea. Meantime the Egyptian hold on Palestine was broken. The land was divided among many tribes, ruled over by petty kings. It was an auspicious time for conquest. The approach was made by way of the east. Sihon, king of the Amorites, was defeated in battle and his territory taken possession of. Moses, the great leader, died, and God buried him in a valley in the land of Moab, "but no man knoweth of his sepulcher unto this day." (Deut. 34. 6.) He was succeeded by Joshua.

2. GREAT CHARACTERS OF THE PERIOD

(1) Abraham. Abraham was one of the great spiritual pioneers of the human race. Our records make no claim of presenting a complete biography; what we have is a brief series of scenes from a long life history, but these reveal to us a man of faith, ever loyal to the inward leading, of kindly and noble spirit, courageous, with clear vision and lofty ideas of God, who lived in intimate fellowship with the Most High. To this day he has been known as the friend of God.

(2) Joseph. A striking and lovable character is Joseph. As a son he was dutiful and obedient. As a brother he was considerate and forgiving. As a servant he was trustworthy and efficient. His pure-mindedness and virtue were strikingly shown in his resistance to subtle and dangerous temptations. He was uncomplaining in misfortune, and when raised to power conducted himself with dignity and modesty. Throughout his life he realized his dependence upon God and manifested unwavering faith. His plan for providing against famine showed practical wisdom and foresight.

(3) Moses. The training of Moses was unique. At Pharaoh's

court he became "learned in all the wisdom of the Egyptians." Later, in the desert, he had the advantage of Jethro's instruction and counsel. Then in the desert there came the call of God to his inmost soul—the revelation and experience which transformed the strong-limbed shepherd of Midian into the mighty-souled prophet and nation-builder. He was a mighty leader, a wise lawgiver, a sage counselor, a religious statesman. If the Hebrew nation was founded by Abraham, it had a rebirth under Moses. He created a new national spirit. He cemented the tribes together in a new unity. He was military commander, lawgiver, priest, and prophet in one. He had a new consciousness of God and of his relation to the people. "He felt the hand of Jehovah in the wind; he heard the voice of Jehovah in the storm; he formed the tribes into a Jehovah people. He stamped his faith upon the nation." He laid the foundation for all that followed in Israelitish history. The reformers of later Israel attributed their reforms to him. It is especially significant that the higher the development reached by the religion of Israel, the more marked was the tendency to glorify Moses and his law. In a very true sense he was himself the foundation of all that came after him in the religious history of Israel.

3. LITERATURE DEALING WITH THE PERIOD

(1) **Genesis.** The word means "beginning." In the book are assembled the earliest beliefs of the Hebrews, not merely with regard to their own national ancestry, but with regard to the origin of the world and of all created things. The first eleven chapters form a universal background for the narratives of the Hebrew patriarchs. This first part has human figures, as Adam, Cain, and Noah, but they are race characters, while those of the second part are Hebrews. It is not surprising, therefore, that the traditions of the first part—of the creation, the fall, and the flood—are paralleled in some of their features in the literature of other peoples, such as the Babylonians. The patriarchal narratives are distinctively Hebrew. While Genesis contains ideas from different and widely separated stages of religious thought, and while it reflects primitive religious conditions, yet throughout the whole there is maintained a high religious interest. *The spirit and message of the book are well expressed in its profoundly significant opening words, "In the beginning, God."*

(2) **Exodus.** The book receives its title from the most striking event which it narrates, the going out, or exodus, from Egypt. Exodus has both law and narrative, but throughout the whole there

is at least a thread of historical narrative. The family of the second part of Genesis has now become a nation of people. The three divisions of the book tell of (a) the oppression in Egypt and deliverance (1. 1 to 15. 21), (b) the march from the Red Sea to Mount Sinai (15. 22 to 18. 27), (c) Israel at Sinai (19. 1 to 40. 38).

(3) Numbers. A continuation of the narrative of Exodus. Like Exodus, in contents it is partly legislative, partly historical narrative. The scope of the narrative is indicated by the titles of the three divisions: (a) The camp at Sinai and preparation for departure (1. 1 to 10. 10), (b) the journeyings from Sinai to the plains of Moab (10. 11 to 22. 1), (c) in the plains of Moab (22. 2 to 36. 13).

(4) Deuteronomy. The scene of Deuteronomy is in the plains of Moab, just previous to the beginning of the Conquest. It consists principally of three addresses of Moses. The following divisions should be noted: (a) First address (1. 1 to 4. 43), (b) second address (4. 44 to 28. 68), (c) third address (29. 1 to 30. 20), (d) appendices (31. 1 to 34. 12). Deuteronomy breathes the spirit of the great prophets of the eighth century. (See page 71.)

4. THE RELIGION OF THE PERIOD

(1) Earliest Religion of the Hebrews. In the patriarchal period, religion consisted of worship and certain observances to which was attached a religious significance. It was only in a minor degree a matter of belief. The Supreme Being was regarded with fear. Approach to him was for the purpose of securing favor (Gen. 28. 16-22). There were no temples nor sanctuaries. An altar might be erected anywhere for sacrifice and prayer. Places identified with manifestations of divine power or blessing were henceforth regarded as sacred (Gen. 12. 8; 13. 3, 4; 26. 25). Sacrifice was the most important part of worship. An early form of sacrifice consisted of a feast in which the Deity was a partaker of the meal with the family. Thus the feast was an act of communion. Institutions, such as circumcision, which was practiced by the Egyptians as well as by Semitic peoples, as Moab, Edom, and Ammon, were given a new and distinctive religious significance by the Hebrews. Dependence was placed in dreams. The lot was used as a means of discovering the divine will. Necromancy and witchcraft were common (1 Sam. 28. 1-20). Images, household gods, were kept and appear not to have been regarded with religious disfavor (Gen. 31. 19, 30-35). Conduct in many respects was on a low ethical level; of this there are many evidences, which are all the more

significant when it is remembered that they are recorded of those who were religious heroes (Gen. 20. 2; 26. 6-7; 38. 12-26).

All ancient peoples were religious. Records antedating Abraham are full of religious references. There were innumerable divinities and highly organized systems of worship. The gods were unreal, shadowy figures, feared by their votaries, but without power to help. Abraham heard the call of One who was a Supreme Person, with whom he communed and entered into covenant relationship. Obedience to the call led him forth into a new and untried way and made of him "the father of the faithful." Thus while the religion of the patriarchs was characterized by many of the crude and crass festivities common to the times, yet in it were the beginnings of a better and higher faith.

(2) Religion in the Mosaic Period. Moses inspired faith in Jehovah who, he declared, would deliver Israel from the bondage of Egypt. When the deliverance was accomplished he led the tribes to enter into a covenant with Jehovah, who as their deliverer was acknowledged to be alone entitled to their worship and service. This covenant was a ratification of the original covenant between Jehovah and Abraham, and was regarded as the solemn declaration of the fact that Jehovah had chosen Israel as his people and Israel had chosen Jehovah as their God. *From this time on Israel belonged to Jehovah, and Jehovah was regarded as Israel's God, their Divine Friend and Saviour.*

Moses elevated religion to a new and higher plane. He declared (a) that Jehovah was a God of compassion, who, in his pity, determined to rescue them; (b) that he was a righteous God, who demanded righteousness in his people; and (c) that he was the Divine Lawgiver, whose commands must be obeyed. Other ancient codes were under the sanction of religion, but there was a closer relationship here than anywhere else; the law given on Sinai was the very word of Jehovah.

II. CONSTRUCTIVE TASK

1. Read Gen. 11. 27 to 13. 18. Locate on a map as many of the places mentioned as possible.

2. Beginning with Gen. 12. 1, read as many of the narratives concerning Abraham as possible. As you read make lists of everything in his character and conduct either to be commended or to be condemned by Christian standards.

3. Read Exod. 2. 1 to 4. 31. Consider what were the dif-

ferent elements in the training of Moses for his work as deliverer of his people.

4. Read of the journey from Egypt to Sinai, Exod. 12. 37 to 19. 2. Make note of what things in the account impress you most.

5. Read Num. 13. 1 to 14. 45. Where did the spies go? What were the causes of failure to enter Palestine?

6. Compare the Ten Commandments, Exod. 20. 1-17, with "the little book of the covenant," Exod. 34. 12-26. Which of these two codes of law is the more universal in its application? Which bears special evidence of agricultural conditions of life? Are any laws exactly duplicated in the two codes?

III. MEMORY ASSIGNMENT

I. THE FOUR PERIODS OF HEBREW HISTORY

1. The Early History. (From the dawn of Hebrew history, about B. C. 1950, to the beginning of the Conquest, about B. C. 1200.) 2. The Epochs of the Conquest, the Judges, and the United Kingdom. 3. The Divided Kingdom. 4. The Exile and the Periods of Foreign Rule.

2. DIVISIONS OF THE FIRST PERIOD

(1) The Epoch of the Patriarchs. (2) The Sojourn in Egypt. (3) The Desert Wanderings.

3. GREAT CHARACTERS OF THE PERIOD

Abraham, Joseph, Moses.

4. LITERATURE DEALING WITH THE PERIOD

(1) Genesis. (2) Exodus. (3) Numbers. (4) Deuteronomy.

IV. QUESTIONS ON THE LESSON

What is to be said of the beginnings of all nations?

To whom do the Hebrews trace their national history?

In what state are the Hebrew tribes when we catch the first historical glimpse of them?

Describe the sojourn in Egypt.

What service was rendered to the Hebrews by the exodus?

Tell what you can of the wanderings in the desert.

By reason of what qualities was Abraham an eminent religious character?

What can you say of the character and career of Joseph?

Give as complete a statement as possible of the life, character, and national services of Moses.

State the chief facts concerning the book of Genesis.

Of what does Exodus give the history?

Tell of the contents of Numbers. Of Deuteronomy.

Describe the earliest religion of the Hebrews.
What was the state of religion in the time of Moses?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Patriarchs and their Religion.
D.C. pp. xvii³, 20.
2. The Religion of Babylonia.
D.C. p. xxxvii. H.D. p. 70³.
3. The Sojourn in Egypt and the Exodus
D.C. pp. xviii⁵, 46².
4. The Work of Moses for Israel.
D.C. p. xviii. H.D. 634.
5. The Religious Teaching of Genesis.
D.C. p. i. H.D. p. 289³.
6. The Legislation of Exodus.
D.C. p. 47

CHAPTER VII

**THE EPOCHS OF THE CONQUEST, THE JUDGES,
AND THE UNITED KINGDOM**

*From the beginning of the Conquest, about 1200, to the revolt of
Jeroboam I, 937*

I. LESSON STATEMENT**1. HISTORICAL SUMMARY**

(1) **The Conquest.** With Joshua as their leader, the Israelites undertook the invasion and crossed the Jordan opposite Jericho. While the conquest might be termed an organized movement, it was at the same time a migration of peoples, moving with women and children, flocks and herds, gradually coming to terms with the people of the land, sometimes by aggressive attack, more often by peaceful measures. Entrance to the land having been made from the east the fertile Jordan valley was first occupied. From this valley roads ran out in different directions, and along these highways the advance of the tribes proceeded.

The Canaanites, who occupied the land, were themselves a Semitic people, akin to the Hebrews, but more highly cultured in the arts of civilization. Petty kings ruled over small districts. There were walled cities with organized city government. The people were skilled in agriculture. They had many gods and numerous sanctuaries, with innumerable altars, shrines, sacred trees and holy places.

At first the Israelites chiefly occupied the rural districts. From time to time a city was taken. In the course of decades hostility was followed by friendliness. Then began a process of amalgamation. Probably only a few of the Canaanites were actually driven from the land. Many remained, living side by side with the Israelites, and intermarriages took place, resulting in racial fusion. All this had an effect on the religion of the Israelites. The purity of their desert faith was impaired. They took over the sacred shrines of the Canaanites and worshiped the gods of the land. Their political unity also was destroyed and they were split up into a number of small, semi-independent communities.

(2) **The Judges.** Strife and warfare with Canaanites still in the land persisted at intervals. Various enemies from without,

coming from different directions, attempted invasions. The local, tribal leaders who were raised up to defend their people and land were termed Judges. They were leaders and chieftains, such as Joshua had been, and might almost be styled kings, each over only a part of the people. Their only basis of authority was their courage and military skill. Some of those named in the book of Judges are practically unknown. The most prominent were Ehud, who resisted the attack of the Moabites; Deborah and Barak, who put down the last uprising of the Canaanites; Gideon, who delivered his people from the Midianites; Jephthah, who delivered Gilead from the Ammonites; and Samson, who struggled against the Philistines.

(3) The United Kingdom. In the face of repeated attacks by Philistines and Ammonites, the only hope of national security lay in a union of the scattered tribes. Samuel the prophet perceived this, and with his political sagacity and religious enthusiasm succeeded in reviving the old national spirit. The monarchy was decided upon as the form of government necessary to insure unity and provide possibility of effective defense. Samuel, as the representative of Jehovah, anointed Saul as king. A new attack by the Ammonites furnished the opportunity for consummation. Saul boldly summoned the people to a combined movement. The tribes united in the campaign and amid great rejoicing recognized Saul as king. Thus the monarchy was established.

a. **THE REIGN OF SAUL.** Saul was successful in defeating the Ammonites at Jabesh-Gilead and, some time later, also won a decisive victory over the Philistines at Michmash. An aggressive expedition was then undertaken against the Amalekites. In these campaigns the military strength of the nation was developed, Israel was trained in warfare, in some measure united as a nation, and enriched. The later years of Saul were darkened, and his fame dimmed, by fits of insanity. Finally, defeated in battle with the Philistines on Mount Gilboa, he "took a sword and fell upon it."

b. **THE REIGN OF DAVID.** Saul's death revealed the fact that Judah and the tribes of the north were not firmly cemented in union. David was immediately anointed king over Judah. In the north Abner, the general, raised Ishbaal, Saul's son, to the throne. After seven years of civil war, Ishbaal was assassinated and David was recognized as king over all Israel. In a succession of battles the Philistines were decisively defeated, and from this time forth ceased to be troublemakers of Israel. Encouraged by these victories, David went on to other and more extensive conquests. The stronghold of Jerusalem was captured and made the nation's capital. The

kingdom was enlarged by successful wars of aggression. Its borders were extended possibly to the Euphrates River. *In a brief period the transformation was made from a small, struggling kingdom to a conquering, ruling empire. World-wide supremacy now became a national ideal.* A new era, that of literary life and development, began. A new national spirit was developed. The consciousness that the nation had a special work to do in the world, as the representative of Jehovah, was born. The reign of David was ever looked back to as the Golden Age, the type of a still greater future national glory. The later years of the reign were disturbed by family troubles, which in time affected the entire nation.

C. THE REIGN OF SOLOMON. There were two claimants to David's throne—Adonijah and Solomon. Adonijah was the eldest son and had popular favor on his side, but Solomon, favored by David, the court, and the prophet Nathan, was made king. He did not attempt further aggression, wisely addressing himself to internal development and organization. Edom and Damascus were lost through revolt. A treaty of reciprocity was renewed with Tyre. New trade relations were established. Traders and merchants multiplied in number. Wealth and prosperity increased. *The nation came into the current of the world's commerce. The land was brought into touch with the ends of the earth and made a meeting point of all nations.* Store cities, garrisons, palaces, and the temple were built. Additional impetus was given to literature.

Increased wealth brought about extravagance and luxury. Solomon enlarged the number of officials, built up a new administrative system, and maintained his court with a magnificence and grandeur before unknown. Adopting the custom of other monarchs, he established a court harem, and numbered among his wives many foreign women. Some were princesses; in this way alliances were made with surrounding nations. Luxury and moral and religious decadence were accompanied by oppression of the people, and unjust and burdensome taxation. Widespread discontent was aroused. Thus were sown the seeds the harvest of which proved to be national dissolution.

2. GREAT CHARACTERS OF THE PERIOD

(1) Joshua. The hero of the conquest was Joshua. With Moses and David he shares the glory of compacting the loosely bound tribes and building them into a nation. As a leader and general he was a worthy successor of Moses. Comparatively little in-

formation is given as to his personal life and character, but all we know of him is to his credit. He was a devout, loyal servant of Jehovah, who lived and died honored of his people and approved of God.

(2) **Samuel.** In Samuel, the child of answered prayer, seer and prophet met. From his cradle he was dedicated to the service of Jehovah. He was brought up at Shiloh, under the high priest Eli. While yet a child he heard the voice of God, and on reaching manhood's estate he had become known as a prophet throughout Israel. He was regarded as invested with high spiritual authority and his influence upon the people was very great. He perceived as few others of his time his country's needs, and had the wisdom, courage, and strength of leadership to provide a remedy. *The national spirit originally given by Moses was revived by Samuel. He was dominated by one supreme idea—that Israel's mission as a nation was inseparably bound up with loyalty to Jehovah.* From him the later prophets received the essence of their message, but the hope of national deliverance always lay in return to Jehovah.

(3) **David.** In his early life David had a wide variety of experiences which had their influence in preparing him for his work as king. He was affected and limited by the religious customs and conceptions of his times. His life was never at any time flawless, and he was guilty of some gross sins. While this is true, it ought also to be said that he rose high above the level of his age in religious thought and feeling. His life exhibited many noble virtues. Though he grievously sinned, he manifested deep contrition, made public confession, and took the blame upon himself. His religious enthusiasm was a strong stimulus in the direction of religious progress and development. In much of his work as ruler he showed himself to be a man after God's will and purpose. Through his military genius he raised Israel to the position of a power among the nations. For the first time in its history some degree of national stability was attained.

(4) **Solomon.** The early prayer of Solomon was for an understanding heart, and the historical records declare that this was granted to him, and that he became the wisest of men. He undoubtedly was a learned and sagacious man, at once a philosopher and a poet. He was also of commanding personality. As a ruler he showed insight, originality, and commanding power. His sagacity failed, however, when it came to the matter of determination of a national policy. To his extravagance and oppressive exactions was due the discontent which ultimately caused the dis-

ruption of the kingdom. Moreover, he was unduly fond of display, voluptuous and sensual. His sagacious utterances formed the basis of the book of Proverbs.

3. LITERATURE

(1) **Contemporary Records.** Much uncertainty attaches to the question of the date of the earliest written records among the Hebrews. The Code of Hammurapi, King of Babylon (about 1950 B. C.), existed in writing several hundred years before Moses. The Tel-el-Amarna tablets prove that writing was practiced in Palestine before the conquest. It is evident, therefore, that laws of the Israelites, such, for example, as some of those of Exodus, may have come down from the times of Moses in written form. In the Old Testament books as we have them we find mention of earlier records, as "The Book of Jasher" (2 Sam. i. 18; Josh. 10. 13), and "The Book of the Wars of Jehovah" (Num. 21. 14). Incorporated in some of the books we also find fragments which give evidence of being contemporary with the events which they celebrate, as the "Song of Deborah" (Judg. 5. 1-31) and David's Lament over Saul and Jonathan (2 Sam. i. 17-27).

(2) **Literature Dealing with the Period.** These books are all Historical Literature:

a. **JOSHUA.** The book takes its name from its principal character, Joshua. The thread of history is taken up near the point at which Numbers dropped it. The first twelve chapters are occupied with the conquest, the next nine with the division of the territory among the tribes. The remaining chapters form an appendix. The conquest and allotment are described somewhat ideally, as subsequent books show that complete subjugation of the land did not take place until much later.

b. **JUDGES.** The book purposes to teach a great lesson, that the prosperity of Israel depended upon loyalty and devotion to Jehovah. In enforcing this truth, fragmentary historical materials are used. The situation pictured is a troubled one; there was no central government, tribes were loosely united in temporary federation, in times of unusual danger and stress leaders were raised up from among the people who accomplished deliverance. The judges were thus humble leaders who ruled, not in succession over all the tribes, but, as need demanded, over certain sections. Some were doubtless contemporaries, in different parts of the land.

c. **RUTH.** The events portrayed belong to the same period as those of Judges, with which they present a strange contrast. The

book is valuable as showing a different phase of the life of the time, as well as being a beautiful and idyllic picture of domestic life.

d. 1 AND 2 SAMUEL. The two books of Samuel were originally one book. The history covers a century of time, from the birth of Samuel to the close of David's reign. There is no attempt to give a detailed or comprehensive history of the nation; narratives centering in the persons of Samuel, Saul, and David have been dovetailed together into a continuous account. The books are best appreciated when it is considered that they are not so much a national history as a collection of narratives written with a religious purpose, namely, to show that national security depended upon faithfulness to Jehovah.

4. THE RELIGION OF THE PERIOD

(1) **Religious Conditions in Palestine at the Time of the Conquest.** The Canaanites, inhabitants of the land before the conquest, were polytheists, that is, worshipers of many gods. Each local district had its Baal, or lord. These were nature divinities, identified with the processes of nature, and worshiped with sensual rites. The worship had its priests, sacred feasts, holy places including sacred springs, groves, and high places. Among objects of worship were various forms of idols and sacred poles (asherim), similar to the totem poles of the Alaska Indians.

(2) **The Time of the Judges and the United Kingdom.** The greatest danger confronting the Israelites was that the pure, austere worship of the desert would be affected by the luxurious, corrupt, and sensual worship of the Canaanites. Could the Israelites conquer the people and take over their land without being affected by their religious beliefs, customs, and practices? As the Israelites only in part drove out the Canaanites, coming to terms with the remainder by gradual amalgamation, so the religion of Israel triumphed over Baalism partly by absorption. The holy places of the land came to be thought of as sacred to Jehovah (Judg. 4. 5; 6. 11). The feasts of harvest and vintage were adopted. There was also a constant tendency to regard the Baalim as real gods of the land, and pay homage to them side by side with the worship of Jehovah (Judg. 11. 24; 2 Kings 1. 2). Sacrifice was practiced as a religious rite. There were two principal types, the burnt-offering, which was wholly devoted to Jehovah, and the sacrificial feast, of which a portion was dedicated to the deity and the remainder eaten by the worshipers. Images were a common possession and it would seem that the people did not regard their use as evil. There was

no organized priesthood. Any man might be constituted a priest, but the Levites were preferred (Judg. 17. 1-13). Religious beliefs were crude and simple. The direct agency of Jehovah was recognized in both blessings and calamities. He bestowed health or inflicted disease; prosperity was a sign of His favor, and drought, famine, pestilence, attack of wild beasts, or defeat by enemies was certain evidence of His disfavor. Moral standards were not high, and cruelty, violence, and immorality were very common. Yet there were not a few whose true faith in a spiritual God, accompanied by purity of life, was a saving grace to the nation. It was thus an age of striking contradictions: faith, worship, the blood feud, great license, polygamy, and low moral ideals were all woefully intermingled. (Judg. 11. 1; 16. 1; 2 Sam. 3. 27).

Prophecy had its beginnings in this period. From an early day prophecy represented a zeal for righteousness. Gad and Nathan were influential at the King's court. An act of wide significance in David's time was his removal of the ark to Jerusalem. *This was the first step toward constituting in Jerusalem a central sanctuary of religion.* The outstanding religious event of Solomon's reign was the building of the temple.

II. CONSTRUCTIVE TASK

1. Read Josh. 8. 1 to 10. 39. Consider the situation which prevailed in the land as here pictured: The numerous kings; lack of combined defense; city strongholds.

2. Read Josh. 10. 40 to 11. 23. Compare with this statement of the completeness of the conquest, Judg. 1. 1-36. Consider also Judg. 3. 5, 6.

3. Read as a summary of conditions during the period of the Judges, Judg. 2. 6 to 3. 6. As an example of a story of a judge read Judg. 4. 4-24. What was the work of a judge as described in these passages?

4. Study the life and character of Saul, as described in 1 Sam. 9. 15-24; 10. 1; 13. 1-14; 15. 10-31; 16. 14, 15.

5. Read the account of David's successes as a warrior king: 2 Sam. 1. 1 to 8. 18. Note especially the summary statement of chapter 8. Locate as many as you can of the territories named therein.

6. What was the character of Solomon's wisdom? Make a written statement, after carefully considering these passages: 1 Kings 3. 5-28; 4. 29-34; 10. 1-13, 23, 24; 11. 1-8.

III. MEMORY ASSIGNMENT

1. THE FOUR PERIODS OF HEBREW HISTORY

1. ———. 2. The Epochs of the Conquest, the Judges, and the United Kingdom. (From the beginning of the conquest, about 1200, to the revolt of Jeroboam I, 937.)
3. ———. 4. ———.

2. DIVISIONS OF THE SECOND PERIOD

- (1) The Conquest.
- (2) The Judges.
- (3) The United Kingdom: a. The Reign of Saul; b. The Reign of David; c. The Reign of Solomon.

3. GREAT CHARACTERS OF THE PERIOD

Joshua, Samuel, David, Solomon.

4. LITERATURE DEALING WITH THE PERIOD (all historical)

- (1) Joshua.
- (2) Judges.
- (3) Ruth.
- (4) 1 and 2 Samuel.

IV. QUESTIONS ON THE LESSON

Describe the manner of the conquest.

What can you say of the Canaanites, their civilization and their religion?

Name some injurious effects of contact with the Canaanites.

Describe the office and work of the Judges.

Name some of the most prominent of the Judges and tell what their achievements were.

Tell of the significance of Samuel.

What led to the establishment of the kingdom?

Give the most important facts about the reign of Saul.

What is to be said of the achievements of David as a ruler; his personal character; his services to religion?

What were the elements of strength in Solomon's reign? Of weakness?

To what extent were there contemporary records in this period?

Give the chief facts concerning the books of Joshua, Judges, Ruth, 1 and 2 Samuel.

Describe religious conditions among the Israelites during this period.

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Conquest.
D.C. pp. xix, 141, 155. H.D. p. 395¹⁰.
2. The People of the Land and their Religion.
D.C. pp. xxxix, 142. H.D. p. 78, art. "Baal."
3. The Life, Character, and Achievements of one of the Judges. Gideon.
D.C. p. 163. H.D. p. 293.
4. The Founding of the Kingdom.
D.C. p. xix. H.D. p. 397¹².
5. Religious Conditions during this Period.
D.C. pp. xix, xx. H.D. p. 411^{3f}.
6. Samuel and the Beginnings of Prophecy.
D.C. pp. xix, xli, 179f. H.D. pp. 822, 758⁽²⁾.
7. The Life and Work of David.
D.C. pp. xx, 181. H.D. pp. 177f.; 397.

CHAPTER VIII

THE DIVIDED KINGDOM

From the revolt of Jeroboam I, 937, to the destruction of Jerusalem by Nebuchadrezzar and the carrying of the captives of Judah to Babylon, 586

I. LESSON STATEMENT

1. HISTORICAL SUMMARY

Rehoboam, son of Solomon and Naamah, the Ammonitess, was the recognized heir. Judah's assent to his accession was readily given, but the action of the northern tribes was uncertain. An attempt was made to force acceptance, Rehoboam going to Shechem to be crowned. The people of the north demanded a reduction of the burden of taxation. Rehoboam arrogantly refused any concession. Immediately there was an uprising led by Jeroboam I, a hereditary chief of the tribe of Ephraim. The tribe of Judah and a part of Benjamin remained loyal to Rehoboam. All the other tribes joined in the revolt, made Jeroboam I their king, and engaged in warfare against Rehoboam. The breach was never healed. *The empire of united Israel, after a brief history of less than a century, was thus abruptly brought to an end.*

(1) Causes of the Division.

a. THE ECONOMIC CAUSE. The heavy yoke of taxation which had been imposed by Solomon, necessitated by his extravagant regime, and which Rehoboam refused to lighten, was the immediate cause of division, but by no means the only one.

b. GEOGRAPHICAL DIVISION. Judah was isolated, shut off by natural boundaries from the rest of the tribes.

c. ANCIENT SPIRIT OF INDEPENDENCE. The influence of the old free tribal life persisted. The monarchical yoke galled. The transition from the independent life to the burdens of monarchy had been too rapid.

d. THE AUTOCRACY OF THE RULERS. Solomon was despotic and Rehoboam inherited this quality.

e. RELIGIOUS REASONS. Solomon had exhibited distinctly oriental tendencies in his religious policies. Glory had attached to his reign, but conservative religious influences had not been respected.

(2) The History of Israel.

a. JEROBOAM I (937-915?). The people of Israel little realized all that was involved in the separation from Judah; they regarded Jeroboam's accession simply as a new dynasty coming to the throne. Intermittent warfare with Judah continued for many years. Jeroboam's establishment was very simple; the king was not much higher than his chiefs; no attempt was made to found a royal court. The capital was fixed successively at Shechem, at Penuel, and at Tizrah. Older forms of worship were openly encouraged. Some of Jeroboam's territory was taken from him in war by Shishak of Egypt.

b. NADAB (915-913?). Vigorously resisted an attack by the tributary city of Gibbethon. He was killed by one of his generals, who succeeded him.

c. BAASHA (913-889?). Was successful in warfare against Judah. He had a long and vigorous reign.

d. ELAH (889-887?). Gibbethon again revolted. In the struggle Zimri, one of the king's officers, murdered the king and seized the throne.

e. ZIMRI (887). Was almost immediately overthrown by Omri, another general, who was elected king by the army.

f. OMRI (887-875?). Found his election contested, but made it good and ruled the kingdom successfully. He has been called the second founder of the kingdom. He established peace with Judah, strengthened his kingdom in military power, and widely extended commerce. *He gave Israel its first real capital, Samaria, which he bought and fortified.*

g. AHAB (875-853?). Inherited the ability of his father. A former alliance with Tyre was confirmed by Ahab's marriage to Jezebel. She was the one wife of the king and her influence was very great. The political prosperity of Omri's reign was continued and enhanced. The most significant event of the epoch was the entrance of Assyria as a dominant power in this region.

h. AHAZIAH (853-851?). A brief reign was brought to an end by the death of the king, caused by an accidental fall.

i. JEHOAM (Joram) (851-842?). Formed an alliance with Jehoshaphat, of Judah, against Moab. He was murdered by Jehu, one of his generals. The prophet Elijah was active during this and the two preceding reigns.

j. JEHU (842-814?). The founder of a new dynasty. He was anointed king at the direction of Elisha. He exterminated the house of Ahab in Israel and put down Baal-worship. The latter part of his reign was unsuccessful from a military standpoint.

k. JEHOAHAZ (814-797?). "Hazeal, king of Syria, oppressed Israel all the days of Jehoahaz" (2 Kings 13. 22).

l. JOASH (or Jehoash) (797-781?). His reign was chiefly characterized by military activity. The losses of Jehoahaz were recovered.

m. JEROBOAM II (781-740?). During a long and outwardly prosperous reign Jeroboam II developed the nation's resources, extended the borders of the kingdom possibly to a limit never before reached, and established his court in new splendor. This is the period which furnishes the background of the work of Amos. There was much external show, but no solid foundation.

n. ZECHARIAH (740?). Was almost immediately killed by Shal-lum. His assassination begins a period of civil war and virtual anarchy.

o. SHALLUM (740?). Was killed within a month by Menahem.

p. MENAHEM (740-737?). Paid tribute to Assyria. After a short reign he died a natural death.

q. PEKAHIAH (737-735). Reigned two years and was murdered.

r. PEKAH (735-733?). Formed an alliance with Rezon of Damascus and made war upon Judah. Ahaz, king of Judah, in despair, sent in his submission to Tiglathpileser of Assyria. In 735-734 Tiglathpileser advanced against the west and for two years marched up and down through this region. He first destroyed Damascus, then crushed the forces of Pekah. In the confusion, Pekah found death at the hands of Hoshea, his rival, who then became king as the vassal of Assyria.

s. HOSHEA (733-725?). The tribute levied by Assyria was very heavy. When Tiglathpileser died Hoshea joined with the forces of Egypt in revolt. Shalmaneser IV, who had succeeded to the Assyrian throne, advanced and made Hoshea captive. Deprived of their king, Israel, nevertheless, continued the warfare. Finally all their forces were concentrated in Samaria, the capital. Meanwhile Shalmaneser IV died and was succeeded by Sargon. In 722, after a long siege, Samaria was captured. The leading classes among the people, to the number, according to Sargon's account, of 27,290, were deported and scattered about in different parts of the Assyrian empire. *Thus after a troubled history of some two centuries the kingdom of Northern Israel came to an ignominious end. The deported peoples entirely disappeared from history, forever to be spoken of as the lost ten tribes of Israel.* To make his conquest more certain Sargon brought in colonists from different parts of his empire and settled them in the land. From the mixture of these

peoples with the Israelites left in the land there resulted the curious complex of the Samaritans.

(3) The History of Judah.

a. REHOBOAM (937-920?). The reign of Rehoboam was in sharp contrast to that of Solomon. Everywhere it was brass for gold. The whole situation was one of poverty and weakness. The territory was limited to a small area around Jerusalem.

b. ABIJAM (920-917?). Succeeded in gaining some territory from Israel.

c. ASA (917-876?). Was defeated by Baasha of Israel, and in despair did a disastrous thing, solicited the aid of the king of Damascus.

d. JEHOSEPHAT (876-851?). Developed the internal resources of Judah. Formed an alliance with Israel by marrying his son to the daughter of Ahab. Thus Baalism was brought again into Judah.

e. JEHOHAM (or Joram) (851-843?). "He walked in the way of the kings of Israel" (2 Kings 8. 18).

f. AHAZIAH (843-842?). "He walked in the way of the house of Ahab" (2 Kings 8. 27). He was killed by Jehu, in the latter's revolt against Jehoram of Israel.

g. ATHALIAH (842-836?). The widow of Jehoram of Judah and mother of Ahaziah. On the death of her son she murdered all except one of the heirs to the throne and made herself ruler. Under her patronage Baalism was fostered in Judah. She was dethroned in a movement led by the priesthood.

h. JOASH (836-796?). Was compelled to pay tribute to Hazael of Damascus. Joash was murdered in a palace revolution.

i. AMAZIAH (796-782?). Conducted a successful campaign against Edom, then engaged in war with Israel, and was completely defeated. Jerusalem was plundered. He was murdered in a palace conspiracy.

j. AZARIAH (Uzziah) (782-737?). Devoted himself to building up the wasted resources of Judah. He organized and equipped an army, built up commerce, and established an era of prosperity for Judah.

k. JOTHAM (737-735?). Was first regent, then king. There are almost no data concerning his reign.

l. AHAZ (735-725?). Called upon Assyria to relieve him from the combined attack of Israel and Syria, and thus made himself a vassal. It was during his reign that the kingdom of Israel was destroyed.

m. HEZEKIAH (725-696?). The fall of the northern kingdom had

furnished a striking lesson. Hezekiah was an obedient vassal of Assyria. He repaired the temple, revived religious zeal, and strengthened the kingdom.

n. MANASSEH (696-641). A terrible reaction took place under Manasseh. He introduced Assyrian worship of the sun and stars, severely punished all opposition, and endeavored to put down the prophets.

o. AMON (641?). Was murdered after a few months' reign.

p. JOSIAH (640-608?). As Assyria declined in power, the national spirit in Judah was revived. In the eighteenth year of his reign Josiah undertook the repair of the temple. The *Book of the Law* (Deuteronomy) was found and was made the basis for a sweeping religious reform. The idolatrous priests were put down, the idols and high places were destroyed. *For the first time the temple was made the national center of formal worship.* Josiah was killed in battle on the plain of Megiddo, withstanding an attack by Necho of Egypt. This was a disheartening calamity.

q. JEHOAHAZ (608-607?). Was captured by Necho and taken as a prisoner to Egypt.

r. JEHOIAKIM (Eliakim) (607-598?). First a vassal of Egypt, later he submitted to Nebuchadnezzar of Babylon.

s. JEHOIACHIN (598-597). Repeated rebellion against Babylon resulted in the siege of Jerusalem by Nebuchadnezzar. Jehoiachin surrendered and *the king inflicted punishment by deporting to Babylonia the court and leaders of the people, including shopkeepers and skilled artisans* (597). He thought the remnant would be faithful to him, so he made Zedekiah, Jehoiachin's uncle, vassal ruler of Judah.

t. ZEDEKIAH (597-586). Egypt stirred up rebellion and Zedekiah joined in. Nebuchadnezzar again appeared and besieged Jerusalem. *In July, 586, the city was taken and a considerable number of the population were deported to Babylonia. Thus the kingdom of Judah came to an end, having outlived the northern kingdom by almost a century and a half.*

2. GREAT CHARACTERS OF THE PERIOD

(1) **Elijah.** Elijah was a stern ascetic, a man of the desert, a hater of the luxuries and softnesses of Oriental court life, a great soul on fire with a passion for Jehovah. He held that the idolatrous worship of Ahab and Jezebel was treason against Jehovah, and, believing himself to be Jehovah's instrument of vengeance, he set himself to accomplish the overthrow of the dynasty. Baal-

worship had become the religion of the royal court and had it not been overthrown would have become the national worship. In this time of crisis Elijah was the nation's savior. His unique character as God's messenger, his courage and heroic deeds, and the greatness of his achievements so impressed the thought of the Israelitish people that it became a fixed belief that Elijah would reappear for the deliverance and restoration of Israel. Elijah is more frequently mentioned in the New Testament than any other prophet.

(2) **Elisha.** In Elisha, Elijah found a successor on whom his mantle rested fittingly. He was more kindly and gentle than his master, and while less forceful had more genius for organization and teaching. He came to exercise a larger influence, became a participant in the actual determination of national affairs, and did much during his age to keep alive a strong and pure faith in Jehovah.

(3) **Amos.** With Amos written prophecy begins. See therefore, "Literature of the Period," below.

(4) **Hosea.** See "Literature of the Period."

(5) **Isaiah.** See "Literature of the Period."

(6) **Jeremiah.** See "Literature of the Period."

3. LITERATURE OF THE PERIOD

(1) Historical Literature.

a. **KINGS.** 1 and 2 Kings form one continuous narrative, embracing the history of the period from the closing years of David's reign to the exile, about four centuries. This narrative, probably written somewhere near the close of the period, is dependent upon earlier sources, three of which are named, the Acts of Solomon (1 Kings 11. 41), the Chronicles of the Kings of Judah (1 Kings 14. 29), and the Chronicles of the Kings of Israel (1 Kings 14. 19). In general, the material is fragmentary and very scanty, but what information is given is reliable and accurate. The material presented was evidently chosen with a view to its value in teaching religious lessons.

(2) Prophetico-Legal Literature.

a. **DEUTERONOMY.** While Deuteronomy is a distinct version of the Law, it reflects the spirit and teaching of the prophets Amos, Hosea, and Isaiah. Both priest and prophet had a part in the making of it. It is therefore called prophetico-legal literature. Its most prominent principles are: Its emphasis on the importance of worship at the central sanctuary, with its prohibitions of worship

at the high places, freely practiced under religious sanction even in the days of Elijah; its humanitarian spirit, inculcating kindness to fellow men, even slaves, and to beasts of burden; its insistence upon love and service as the supreme demand of Jehovah.

(3) Prophetic Literature.

a. AMOS. The earliest of the Old Testament prophetic books. The book gives several particulars concerning the prophet himself. He was a "shepherd" of Tekoa, a barren section of the south of Bethlehem, and a "gatherer of sycamore fruit," called of the Lord to prophesy as he "followed the flock." He disclaimed being a prophet by profession or education; his words were in no sense dictated by self-interest. His recorded messages were delivered not in Judah, but at the royal sanctuary of Israel, at Bethel. He attacked greed, bribery, dishonesty, violence, injustice, and oppression of the poor and weak. *His teaching marked an epoch in the religious history of the race. He taught that Jehovah is the one God, that he rules over other peoples as well as over Israel, that he is just and righteous, that he demands these qualities in his subjects, and that without these outward worship is hateful in his sight.*

b. HOSEA. Following a few years after Amos came Hosea, whose message was in much the same spirit. To Amos's conception of the righteousness of Jehovah Hosea adds the element of pitying, unquenchable love. The form of his message grew out of his own experience as a husband and father.

c. ISAIAH. Ere the ministry of Hosea closed, the prophetic career of Isaiah opened, to be continued for a period of forty years, embracing the reigns of Jotham, Ahaz, and Hezekiah. The prophet lived in Jerusalem, was married, and had two sons. His free access to the royal court suggests that he himself was of noble lineage. In the character and work of Isaiah, Jewish prophecy reached high tide. He was preacher, poet, and statesman. "Every resource of teacher, orator, and poet was his. No other prophet had his power of imagination and expression." To the message of Amos and Hosea he added the conception of the ineffable holiness of Jehovah. He pronounced judgment upon northern Israel and Judah, but declared that a remnant would be spared through which the highest glory of Israel would be achieved.

d. MICAH. Micah was a contemporary of Isaiah. He spoke from the standpoint of the peasants among whom he lived. In the name of Jehovah, the just and righteous God, he cried out against the injustice, the oppression, and the greed of the rich and the powerful.

e. ZEPHANIAH. The prophet Zephaniah exercised his ministry in the time of Josiah, a century later than Isaiah. Characterized by great moral earnestness, he was preëminently a prophet of judgment.

f. NAHUM. Nahum voices a decree of divine judgment upon bloodthirsty Assyria.

g. HABAKKUK. The book of Habakkuk, unique in form, consists largely of a dialogue between the prophet and Jehovah. It is one of the earliest examples of reflective thought upon the workings of Providence in history.

h. JEREMIAH. One of the greatest and most significant of the prophets was Jeremiah, whose long prophetic ministry extended through the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. During this troubled time, when the nation was being crushed out of existence, religion became more and more an inward revelation. The change first took place in the prophet's own life, after which he became the spokesman and prophet of the inner revelation. *God's will would be written in the hearts of those who knew him; the people would become a nation of prophets.*

i. OBADIAH. The book of Obadiah is concerned with the fortunes of Edom. Disaster has already befallen her, and further judgment is in store for her. This is interpreted as Jehovah's judgment on the Edomites for their share in the destruction of the Jewish nation.

4. THE RELIGION OF THE PERIOD

(1) In Israel. Israel had no central sanctuary such as the temple in Jerusalem; this encouraged the increase of worship at the "high places," former heathen shrines. Idolatrous practices were revived. Shrines at Bethel and Dan were regarded with especial reverence. Here Jehovah was worshiped under the emblem of a calf, a custom the associations of which were debasing in their influence. The situation became intolerable with the advent of Jezebel, who brought with her all the paraphernalia of Phœnician Baalism, including many priests whose rites were barbarous, bloody, and cruel. It was at this crisis that Elijah appeared as divinely commissioned deliverer of the nation.

(2) In Judah. In Judah, religious affairs at first were but little better than in Israel. Rehoboam seems to have imitated the religious policy of Jeroboam. Later, however, the dark picture is relieved somewhat. Several religious revivals were fostered by royal authority. The first was under Asa. Again, in the reign of Hezekiah an attempt was made to suppress the high places throughout Judah, and center all worship in the temple. Most significant

was the reformation under Josiah. Under the inspiration of the teaching of Deuteronomy the "high places" in Judah were forever destroyed. The idolatrous priests were dispersed. *For the first time in Israelitish history the temple became the national center of worship.* The significance of this can scarcely be overestimated. For example, the whole character of sacrifice was changed. Thereafter sacrifice was offered only in the temple. Sin and atonement offerings assumed increasing importance. *The priest gradually became the central religious figure.*

(3) **Development under the Prophets.** Throughout the whole period there was a gradual spiritual development, due to the influence and work of the prophets. The prophets of the eighth century far surpassed any who had preceded them in the purity of their spiritual ideals, in their exalted moral conceptions of Jehovah's character and will, in the intensity and persistency of their devotion, and in their clear and profound teaching as to the basis of real relationship to God.

II. CONSTRUCTIVE TASK

1. Read 1 Kings 12. 1-24. Make note of all suggestions as to causes of the division.

2. Read 1 Kings, chapters 17 to 19; 2 Kings, chapter 2. What kind of a man was Elijah? Write down his characteristics as you see them.

3. Read Amos, chapters 3 to 6. What were the specific sins for which the prophet rebuked Israel?

4. Read as many of the chapters of Isaiah 1 to 12 and 28 to 32 as your time will permit. As you read, consider: a. The number and variety of literary figures; b. The attitude of the prophet toward sacrifice; c. The relation of the prophet to affairs of state.

5. Read Deut. 12. 1-28. When were these directions as to the place of sacrifice put into effect? Also read 6. 1-15; 10. 12-22; 11. 13-21. Consider: The supreme demand of Deuteronomy as declared in these passages.

III. MEMORY ASSIGNMENT

1. THE FOUR PERIODS OF HEBREW HISTORY

1. ———. 2. ———. 3. The Divided Kingdom. (From the revolt of Jeroboam I, 937, to the carrying of the captives of Judah to Babylon, 586.) 4. ———.

2. DIVISIONS OF THE THIRD PERIOD

- (1) Causes of the Division.
- (2) The History of Israel. (Be prepared to state the principal facts.)
- (3) The History of Judah. (Be prepared to state the principal facts.)

3. GREAT CHARACTERS OF THE PERIOD

Elijah, Elisha, Amos, Hosea, Isaiah, Jeremiah. (Be ready to locate each in the history of the period.)

4. LITERATURE OF THE PERIOD

- (1) Historical: 1 and 2 Kings.
- (2) Prophetico-Legal: Deuteronomy.
- (3) Prophetic: Amos, Hosea, Isaiah, Micah.

IV. QUESTIONS ON THE LESSON

Who was the recognized heir of Solomon?
 Describe the circumstances of the uprising of Jeroboam I.
 State the chief causes of the division.
 Describe the main course of events in Israel from the accession of Jeroboam to the deportation of the tribes to Assyria.
 How many kings had Israel?
 What was the date of the deportation, the end of Israel's history?
 Who was the first king of Judah?
 Describe the main course of events in Judah.
 How did the kingdom of Judah come to an end? The date?
 How long did the kingdom of Judah survive Israel?
 Describe the character and the ministry of Elijah.
 Compare Elisha and his work with Elijah.
 What is to be said of 1 and 2 Kings as history?
 What are the principal teachings of Deuteronomy?
 Tell of the life and message of Amos. Of Hosea. Of Isaiah. Of Micah.
 What is the special significance of Jeremiah?
 Characterize the religion of Israel in this period.
 Tell of religious conditions in Judah in this period.
 What is to be said of the work of the eighth century prophets?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Division of the Kingdom and Its Causes.
D.C. pp. xx, 220. H.D. p. 399.
2. Most Important Events in the History of the Period.
H.D. pp. 399-404.
3. The Life and Work of Elijah.
H.D. p. 215. D.C. pp. xx¹⁴, 223ff.
4. The Religious Significance of Amos.
H.D. pp. 284⁶, 758⁸. D.C. pp. 562f.
5. The Prophecy of Isaiah; Historical Setting and General Character.
D.C. p. 409ff. H.D. pp. 386, 387ff.
6. The Reformation of Josiah.
H.D. pp. 404, 499. D.C. p. 244.
7. The Religious Significance of Jeremiah.
H.D. p. 433². D.C. p. 457⁶.

CHAPTER IX

THE EXILE AND EPOCHS OF FOREIGN RULE

From the destruction of Jerusalem by Nebuchadrezzar and the carrying of the captives to Babylon B. C. 586, to the destruction of Jerusalem by Titus, of Rome, A. D. 70.

I. LESSON STATEMENT

1. HISTORICAL SUMMARY

(1) **The Babylonian Captivity (586-538).** In exile some of the Jews were permitted to "build houses and plant gardens" (Jer. 29. 5) and live together in Jewish settlements under their own elders (Ezek. 1. 1; 8. 1; 14. 1; 20. 1). Others suffered oppression (Jer. 29. 21f.), and some were put to task-work (Isa. 14. 3f.). Many became so well content with their condition in Babylonia that they did not care to return.

(2) **The Persian Age (538-332).** Fifty years after the beginning of the captivity, the overthrow of Babylon by the Persians wrought a great change in the fortunes of the exiles. Almost immediately Cyrus, in accordance with his fixed custom of religious toleration, permitted measures to be taken for the restoration of Jerusalem. A return of exiles in 538 was led by Sheshbazzar. The foundation of the temple was laid (Ezra 5. 16). But the returned exiles were few in number, the people of the land were hostile, no reinforcements came from Babylon, and comparative inaction seems to have resulted. About twenty years later Zerubbabel was in authority in Jerusalem as governor, and a high priest named Joshua in charge of the worship at the rebuilt altar. The prophets Haggai and Zechariah led in a new movement for the building of the temple and the work of reconstruction was completed in 516.

With this year a break in the biblical records occurs. There is a great gap (516-458) on which we have no light. We know only that this was a period of general unsettledness and depression. The returned exiles were scattered throughout Judæa, their high religious ideals declined, and they became lax in their relations with outsiders. *Leadership in the community gradually came into the*

hands of the priesthood. In the East a most important work was being accomplished by the remaining exiles. In schools or communities of scholars, the law was being worked out into definite form and codified. It had come to be realized that only by means of the law could the religious separateness of the people unto Jehovah be maintained.

The reign of Artaxerxes I (465-424) was a period of restoration throughout the Persian empire. In 458 Ezra the scribe headed a new expedition for the purification of worship at Jerusalem and the more rigid enforcement of the law in the community. He was invested with large power and was permitted to draw upon the royal treasury for the maintenance of the temple worship. For some reason, not entirely clear, his mission failed.

In 445 Nehemiah, a layman but an officer of the Persian government, was commissioned to go as governor to rebuild and fortify the city. In the face of great difficulties he accomplished his task in fifty-two days. Ezra the scribe reappeared, a covenant was entered into by the people on the basis of the sacred law, and the priestly ideal of life and religion was accepted. *The people were now no longer a nation; they were a religious community.* The national spirit and hope, however, were not lost.

Opposition to the policies and work of Nehemiah on the part of the people of the land led to a division and to the establishment of a separate Samaritan worship at Gerizim.

There follows a century of silence (432-332). There is no Old Testament narrative history dealing with the events of this period. *During this time the Hebrew language was supplanted by the Aramaic*, which became the common language of commerce for the whole region.

(3) The Greek Age (332-167). In 333 Alexander the Great began his conquest of the East. In 332 he gained control of Syria, and in three great battles destroyed the Persian empire. His empire, short-lived, was succeeded by Greek kingdoms, two of which were the kingdom of Ptolemy in Egypt (established 323) and that of the Seleucidæ in Syria (founded 312). These two kingdoms were in constant war with each other, and the common fighting ground was Palestine.

a. **JERUSALEM UNDER THE PTOLEMIES (301-198).** In 301 Ptolemy I secured Palestine and Greek-Egyptian rule was established. Greek cities grew up in Palestine. Jerusalem flourished. Their skill in commerce brought the Jewish people into Greek favor and they became widely dispersed throughout the Greek world. At Alex-

andria in Egypt was established the most famous Jewish colony, widely known for its culture and learning. *The Septuagint version of the Old Testament was made here.* In Jerusalem the high priest governed the community, subject only to an annual tribute. *The Senate, or Sanhedrin, a council of elders, was established.*

b. JERUSALEM UNDER THE SELEUCIDÆ (198-167). Gradually hostility against the Ptolemean rule developed. When in 198 Antiochus the Great, of Syria, defeated Ptolemy Epiphanes in decisive struggle, Jerusalem opened its gates to the conqueror. Antiochus was favorably disposed toward the Jews. His successor, Antiochus IV, was determined on the spread of Greek civilization. In 170 he entered Jerusalem and plundered the temple. In 168 he made definite plans for the overthrow of the Jewish religion. Opposed, he went to Jerusalem and undertook to root out Judaism. Colonists were brought in and Jerusalem was turned into a Greek city. All worship was forbidden on penalty of death. Many went over to Hellenism, many of the faithful fled, many others suffered martyrdom for the faith. The image of Jupiter was set up in the temple. Finally at a country village, Modein, the family of Mattathias raised the standard of revolt; thus began the Maccabean struggle.

(4) **The Maccabean Age (167-63).** From the family of the Maccabees, Mattathias the head being the father of five sons, there came a remarkable series of *native Jewish leaders* in a long and terrible struggle for religious and political freedom. The first, Judas Maccabeus, battled against great odds, but he so far succeeded that in 165 the temple was rededicated. By 162, complete freedom of worship had been secured. *But in this struggle the old national spirit had been reborn.* The fight for political independence followed and was won in 142. *The new Jewish state under the Maccabees was then established.* There followed a long period of external warfare and internal discord. The state, a combination of politics and religion, was a house divided against itself, and essentially weak. The Maccabean line gradually degenerated. Finally, in 63, the Roman general, Pompey, appealed to by both sides in a civil war, from pretended peacemaker became conqueror and made the land tributary to Rome.

(5) **The Roman Age (B. C. 63-A. D. 70).** *Jewish national independence was now finally and forever lost.* The entire Jewish territory was divided among several Roman dependents and Judæa was constituted a minor province of the empire. In B. C. 37 Herod the Great was made king of Judæa. He was in power when Jesus was born in Bethlehem.

2. GREAT CHARACTERS OF THE PERIOD

(1) **Ezekiel.** A priest and prophet, one of the exiles, whose active work as a prophet was done while living in a Jewish settlement near the river Chebar, "probably a canal or tributary of the Euphrates near Babylon." In his early life he had sat under Jeremiah's preaching. He was a man of broad experience, with a wide knowledge of the life of his time, strongly imaginative, stern and uncompromising toward the common sins of his day. He felt as a pastor the burden of the care of the souls of the people. He might well be called the prophet of individual responsibility.

(2) **Ezra.** A man of priestly family, a copyist, student, interpreter, and teacher of the Law, therefore called a *scribe*. He had "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7. 10). The records are not sufficiently full to make clear the relation between the work of Ezra and that of Nehemiah. His first expedition was rendered fruitless, probably by the religious indifference of the people and their opposition to the strict edict of separation which he promulgated. Later he aided Nehemiah. His devotion and zeal for the Law exalted it to a place which it had never before had, and in this way he influenced all succeeding Jewish life.

(3) **Nehemiah.** Our earliest information of Nehemiah is when he had already attained to the responsible position of cup-bearer to Artaxerxes I. That he was beloved and trusted by the Persian king is shown by the equipment furnished for his expedition. He was a shrewd, tactful, vigorous, forceful, God-fearing man, whose work for his people and his religion was important and enduring. Josephus well says: "He was a man of good and righteous character, . . . and he hath left the walls of Jerusalem as an eternal monument of himself."

(4) **Judas Maccabeus.** Well named "the hammer of God." He was God's chosen instrument to withstand a subtle influence from within and a determined purpose from without to supplant the Jewish religion by the heathen worship of Greece. He was a warrior by nature, and in his campaigns against vastly superior forces exhibited a generalship which has seldom been surpassed. With military genius was combined a deep piety. He lived and fought not for personal power or glory, but as the agent of God in a great cause. Few characters of history are worthy in purity and unselfishness of motive to stand beside him. By some he has been compared to David, but he was nobler and purer. He came at a time when the whole civilized world was moving toward the adop-

tion of Greek civilization, and the Jews were fast being swept into the current. *He won a decisive victory; never again was the attempt made to supplant the Jewish religion by Hellenism.*

3. LITERATURE OF THE PERIOD

(1) Priestly History and Legal Literature.

With the beginning of the exile the continuous historical narrative contained in the Old Testament ceases. The books of Ezra and Nehemiah contain a fragmentary history of only a small section of the period covered by this lesson.

a. CHRONICLES. These books, with Ezra and Nehemiah, originally formed one book. They are history written from the priestly standpoint. Therefore, the interest is priestly and religious rather than historical. The genealogical lists start with Adam, but the thread of narrative is taken up with the death of Saul and the accession of David. Much of the material of Kings is duplicated, but it is the line of David and the temple history with which the chronicler is chiefly concerned. There is very little account of the history of northern Israel. The priests and Levites figure prominently. The books as they now stand are compilations, and the whole viewpoint suggests that the compiler was a Levite who lived after the return from the exile.

b. EZRA. The book of Ezra uses history to teach religious lessons. It does not give a continuous history, but selects episodes here and there. It gives an account of the return from the exile (538), the rebuilding of the temple (520-516), and the expedition of Ezra (458). It differs from the earlier historical books in that the writer had larger access to contemporary records.

c. NEHEMIAH. The book of Nehemiah deals with the period from 445 to 432 B. C. It tells of the work of Nehemiah and Ezra in the rebuilding of the wall and the restoration of the temple service in Jerusalem. (*We have no Old Testament historical narrative dealing with times later than the close of Nehemiah.*)

d. ESTHER. The book of Esther has for its scene of action the Persian court of Xerxes. It is a striking story, the purpose of which is to show that God protects his people and destroys his enemies. In it the best and the worst elements of Jewish character are vividly portrayed.

e. LEVITICUS. The book of Leviticus presents the ceremonial law of Judaism in its most complete and detailed form. Its ideal of complete separation, of extensive and elaborate sacrifices, of exact ceremonial forms, perfectly administered, was probably only

realized in the religious community of Jerusalem after the return from the exile. But as it was then recognized as "the law of Moses," it would seem that it was the result of a gradual development through a long previous period.

(2) Prophetic Literature.

a. **ISAIAH** (40-66). (The Unknown Prophet of the Exile.) The general theme of these chapters is Israel's restoration from the exile. All are pervaded by a deep spiritual consolation and a triumphant hope. They have been well described as "the most brilliant jewel of prophetic literature."

b. **EZEKIEL**. The first part of the book is concerned with the sins of the people and their punishment. The prophet cries out against false hopes of restoration and seeks to overthrow the unfounded faith of the people that Jerusalem is impregnable. With the destruction of the city in 586 he declares that his warnings have been verified, but, moved with compassion, his note of doom is changed to one of hope. "For his name's sake" Jehovah will restore his people in a purified, glorious, and prosperous Israel. A striking characteristic of the book is its elaborate and detailed visions, the beginning of the symbolic style of writing which developed into the later apocalyptic literature.

c. **HAGGAI**. With his contemporary Zechariah, Haggai was commissioned to arouse the people to interest and activity in rebuilding the temple. To this end he uses direct, unadorned, and forceful speech. Four discourses are combined in the book into a continuous narrative.

d. **ZECHARIAH**. Though his purpose is the same, Zechariah's literary method is very different from that of Haggai. For the most part the book is composed of a series of visions, the symbolism of some of which is so involved and obscure as to make the interpretation uncertain.

e. **MALACHI**. The interest of Malachi centers in the gifts and dues for the maintenance of the temple service and the support of the priesthood. Righteousness and faithfulness in priest and people are inculcated.

f. **JOEL**. The occasion of the prophecies of Joel was a plague of locusts so severe as to cause famine and the cessation of the temple offerings. This is interpreted as a foretoken of the Day of Jehovah. Calamity may be turned aside by repentance, accompanied by grief, fasting, and solemn assembly.

g. **JONAH**. This book by means of imagery familiar to the people of the time utters a remarkable protest against the narrowness and

bitterness of the Jews in the age of separation. The outside world, as well as the Jewish nation, is the object of Jehovah's compassion and love.

h. DANIEL. For the most part, the book of Daniel is a narrative history, part of which is written in symbolic and predictive form. It represents the culmination of the tendency to apocalyptic writing, which prevailed during the later pre-Christian centuries.

(3) Devotional and Wisdom Literature.

a. LAMENTATIONS. The book of Lamentations consists of five independent poems, artistic in form, which bewail the miseries of fallen Jerusalem and the captive people.

b. JOB, PROVERBS, ECCLESIASTES, AND SONG OF SOLOMON. The final editions, at least, of these books, date from this period. (For further treatment see page 94.)

c. PSALMS. The Psalms date from different epochs of Israel's history beginning with the period of the monarchy, but the exile, the Persian age, and the Greek age, were especially fruitful in the production of psalms. (For further treatment see page 91.)

4. THE RELIGION OF THE PERIOD

We name certain outstanding characteristics of the religion of the period:

(1) **The Dominance of Priestly Ideals.** In this period propheticism rapidly waned and priestly ideals became dominant. Some of the prophets, as Jeremiah and Ezekiel, were themselves priests. Prophetic indifference to ritual services ceased and the prophet became the "handmaid" of the priesthood. The religion of the period is now called Judaism. Its center was the temple and the temple worship. The law was magnified. Old codes were rewritten, enlarged, and given their final form. The importance of the priests increased. The office of priest was more strictly limited. The priesthood was organized no longer in clans and families, but in courses. The law of holiness was enjoined; certain meat was not to be eaten, distinctions between clean and unclean were observed, and a rigid separation between Jews and all other peoples was enforced.

(2) **Purity of Religious Life.** The people became more sincere and single-hearted in their devotion to Jehovah than ever before. A vigorous spiritual life prevailed. Religion became more individualistic, and religious feeling deepened. Men lived a more holy life. The significance of sacrifice became that of purification from sin. Worship was more intelligent and breathed a truer devotion.

Out of the intense feeling and true religious experience of the period, which represents the Jewish religion at its best, came the Psalter in its completed form.

(3) **The Gradual Decadence of Religion.** "From absorption in religious ceremonies to formality in worship is a simple journey. The means became more important than the end." The more the Law was exalted as the means of salvation, the more extended, numerous, and detailed its provisions became, and the more the impossibility of sincere obedience to it grew. Thus in time the multitudinous services and ceremonies of the temple became with many of the people merely an empty form. During the latter part of the Greek age religion reached such a low ebb that the office of high priest was commonly made the object of trade and barter. More than one appointee secured his place through fraud and bribery.

(4) **New Developments.**

a. **RISE OF THE SYNAGOGUE.** Early in this period we have the rise of the synagogue, the religious school of Judaism.

b. **RISE OF PARTIES.** In Maccabean times there came to be two principal religious parties, the Pharisees, composed of those who held to strict and literal obedience of the Law, and the Sadducees, who were favorably inclined toward the Greek civilization.

II. CONSTRUCTIVE TASK

1. Read Ezek., chapters 2, 3, 18. What were the things which Ezekiel was called to do? Note Ezekiel's interest in and care for the *individual*.

2. Read Ezra, chapters 1 to 6. Note the work accomplished by the returned exiles, first under Sheshbazzar, later under Zerubbabel.

3. Read Haggai. Distinguish the different addresses. Take note of: Brevity, direct address, forcefulness.

4. Read Neh., chapter 1; 4. 6-23; 8. 1-12. Note: The condition of Jerusalem at the beginning of Nehemiah's work; the zeal with which the building of the wall was carried forward; the way in which the law was brought to the people.

5. Read Lev. 1. Consider: With what detail the manner of the burnt offering is specified. When was extreme attention given to the details of ceremonial forms?

6. Read 1 Maccabees, chapters 2 to 4. Note: The condition of the temple and its worship; the devout spirit of

Mattathias and his sons; the military genius of Judas. (Usually the large pulpit or family Bibles contain the Apocryphal books, including 1 Maccabees.)

III. MEMORY ASSIGNMENT

1. THE FOUR PERIODS OF HEBREW HISTORY

1. ———. 2. ———. 3. ———. 4. The Exile and Epochs of Foreign Rule. (From the carrying of the captives of Judah to Babylon, B. C. 586, to the destruction of Jerusalem by Titus of Rome, A. D. 70.)

2. DIVISIONS OF THE FOURTH PERIOD

- (1) The Babylonian Captivity, 586-538.
- (2) The Persian Age, 538-332.
- (3) The Greek Age, 332-167.
- (4) The Maccabean Age, 167-63.
- (5) The Roman Age, B. C. 63-A. D. 70.

3. GREAT CHARACTERS OF THE PERIOD

Ezekiel, Ezra, Nehemiah, Judas Maccabeus. (Be prepared to locate each in the history of the period and to give main facts concerning each.)

4. LITERATURE OF THE PERIOD

- (1) Priestly History and Legal: Chronicles, Ezra, Nehemiah, Esther, Leviticus.
- (2) Prophetic: Isaiah (chapters 40 to 66), Ezekiel, Haggai, Zechariah, Malachi, Joel, Jonah, Daniel.
- (3) Devotional and Wisdom Literature; Lamentations, the Wisdom Books, the completion of the Psalter.

IV. QUESTIONS ON THE LESSON

- Give the principal facts concerning the Babylonian captivity.
 What was the attitude of the Persians toward the captives?
 Describe and tell of the results of the first and second return.
 What do we know of the expedition of Ezra?
 Give particulars concerning the work of Nehemiah. What followed?
 How was the period of Greek rule introduced?
 Tell of Jerusalem under the Ptolemies. Of the rule of the Seleucidæ.
 What was the cause of the Maccabean uprising?
 Give leading facts concerning the Maccabean Age.
 How was the Roman rule established?
 Characterize Ezekiel; Ezra; Nehemiah; Judas Maccabeus.
 What are the principal facts stated in the lesson concerning Chronicles? Ezra? Nehemiah? Leviticus? Isaiah (40 to 66)? Ezekiel? Jonah? Lamentations?
 What can you say concerning the dominance of priestly ideals in this period?
 Concerning the religious life? Concerning the influence of religious forms?
 What new religious developments should be noted?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Life of the Captives in Exile.
D.C. p. 269. H.D. p. 405⁽²³⁾.
2. The Work and Influence of Ezekiel.
D.C. pp. 488-490^{2,3,5,8,10,11}. H.D. pp. 251, 414¹⁰.
3. The Life and Work of Ezra.
H.D. p. 253.
4. The Life and Work of Nehemiah.
H.D. p. 650.
5. The Priesthood in Post-Exilic Times.
H.D. p. 750ff.
6. Jewish History During the Greek Age.
D.C. pp. xlixff.^{5,6,7}; lxix⁶. H.D. p. 406²⁵.
7. The Career and Achievements of Judas Maccabeus.
D.C. p. 18. H.D. pp. 562², 406²⁶.
8. The Apocryphal Literature of the Period.
D.C. p. liiiff. H.D. pp. 411, 416⁶.

CHAPTER X

ISRAEL'S PRIESTS AND THE SACRED LAW

I. LESSON STATEMENT

1. THE PRIEST IN THE DIFFERENT PERIODS OF ISRAEL'S HISTORY

(1) **Priests during the Period of Early History.** Priests were common to all ancient religions. They had oversight of the shrine or place of worship and were in charge of the symbols or images of the Deity. They probably existed from earliest times among the Hebrews, but the performance of religious rites was not restricted to them, since men who were not priests commonly offered worship, including sacrifice. Numerous examples are given in the Scripture history. Instances are: Abraham, Noah, and "young men of the children of Israel" (Gen. 8. 20; 12. 8; 22. 13; Exod. 24. 5).

Priests are first specifically mentioned in records of the time of Moses (Exod. 19. 22). On the occasion of the idolatry of the golden calf the tribe of Levi, by its loyalty, won special religious recognition. In subsequent times Levites were preferred as priests. In the narrative of Judges 17, Micah is represented as consecrating one of his sons as priest, but when an opportunity offered of engaging a Levite as priest, it was eagerly seized. It seems probable that Moses, in his religious ceremonial, designated his own tribe of Levi as especially set apart for the priestly office (Deut. 33. 8-11; 10. 8-9). Gradually it came to be looked upon as the priestly tribe, but until much later times others than Levites also exercised priestly functions.

In this early period the duties of the priest were recognized to be, chiefly, to guard the sacred symbols and to administer rites of worship; to bless or curse in the name of Jehovah; and to give counsel, especially in matters pertaining to forms and ceremonies of religion, but also in the more ordinary affairs of life.

(2) **Priests during the Epochs of the Conquest, the Judges, and the United Kingdom.** We have seen that in Canaan the Israelites took over the sacred places of the Canaanites and there established the worship of Jehovah. The Levites, who had come to be in demand as priests, doubtless presided over most of these sanctuaries. Men not of the tribe of Levi continued to perform priestly functions. Notable examples are: Samuel, an Ephraimite;

Gideon, a Manassite; and Saul, a Benjamite (1 Sam. 1; Judges 6; 1 Sam. 13. 9-12). Certain of David's sons were priests, and both Solomon and David themselves acted as priests (1 Kings 8. 5ff.; 9. 25; 2 Sam. 6. 17).

The priests administered justice, gave counsel as to the divine will, taught the people, and officiated at the sanctuaries and places of worship. In ascertaining the will of Deity, use was made of the Urim and Thummin. Their exact nature and the manner of consulting them are not now clearly understood.

(3) Priests during the Period of the Divided Kingdom. The history of the period gives little information. It is clear that others than Levites were regarded as eligible, since Jeroboam constituted men from all the tribes priests (1 Kings 12. 31). The line of Aaron among the Levites had probably attained to prominence, and in Judah, with the centralization of worship in the temple, the religious importance of the priests was greatly increased. The ritual became more elaborate. Public offerings were maintained by the king and presented by the priest (cf. 2 Kings 16. 15). The development of the priestly system probably advanced more rapidly than during any previous epoch.

(4) Priests during the Exile and the Epochs of Foreign Rule. During the exile, priestly ideals grew rapidly in strength and became dominant. With the rebuilding of the temple, its worship was reorganized and made elaborate. The unity of the altar and the sanctuary was now taken for granted as a settled principle. Religious rites were now a matter of public ritual, an affair of the priesthood. Daily worship in the name of the people, but without their participation, was conducted by the priests. "They were regarded as the representatives of the nation's relation to God. Through them the people enjoyed the ideal privilege of drawing near to God." The high priest came into prominence as the chief of a priestly hierarchy. His office was hereditary. He was consecrated by special rites and sacrifices (Exod. 29. 1-37; Lev. 8, 9). He alone might enter the Most Holy Place; that only once a year. (Lev. 16. 2ff.). His costume was splendid and costly (Exod. 28. 1-39). The priesthood was restricted to the sons of Aaron. They alone were allowed to serve at the altar, to come within the veil of the tabernacle, and to bless the people (Num. 18. 1, 5, 7; Num. 6. 23). On assuming their offices they were anointed. All were required to be sound in body (Lev. 21. 17-24). There was a great extension of the dues paid to the priests (Neh. 10. 35-39). The Levites, apart from the family of Aaron, were excluded from the

priesthood, although they discharged inferior priestly duties, such as ministering to the priests and caring for the place of worship and its paraphernalia (Num. 18. 1-7; Num. 3. 5-10). In addition, there were temple servants, or slaves, for the menial work.

2. ISRAEL'S PRIESTS AS HISTORIANS

Priests, moved by their interest in worship, in the institutions of religion, and in ideas and teachings which would tend to make these permanent, undertook to write the history of the people and nation of Israel. They were dependent principally upon the same sources used by the prophetic historians, but they used the common material to a different end. It was their purpose to establish in the minds of their readers: (1) Jehovah's choice of Israel as his peculiar people; (2) Israel's institutions of worship as divinely originated; (3) the development of these institutions as divinely sanctioned. They hoped also to beget in the hearts of the people a lofty reverence for these institutions and a supreme enthusiasm in behalf of them. *The accurate recital of bare facts of history was to them a wholly secondary matter.* They produced an idealistic history. The priestly histories are Chronicles, Ezra, and Nehemiah.

3. ISRAEL'S PRIESTS AS LAWGIVERS

Laws in Israel were formulated and promulgated by the priests, by whom they were given divine sanction. Questions of law likewise were decided by priests, and the execution of the law was in their hands. The interest and work of the priests were not only concerned with acts of worship, but with such widely separated matters as rules of hygiene, the treatment of birds and animals, tale bearing, and the oppression of the poor by the rich.

Consider some unique and significant features of this situation. No such distinction existed as sacred and secular. Every question affecting conduct was a religious question. All political issues were religious issues. All life was regulated by priestly law. Religion permeated all life.

4. THE LEGAL SYSTEM OF ISRAEL

(1) **Origin of Israel's Legal System.** Moses was the founder of Israel's system of laws. Such was his supremacy as law-giver that until very late in the nation's history legal enactments were given sanctity by being ascribed to him. This was a fitting custom. It may be truly said that all the progress and development of the nation during the later times was possible because of the foundations laid by Moses.

(2) Laws of the Early Period. Doubtless many laws which have not come down to us were promulgated in the early period of Israel's history. The meaning and significance of some which we possess are not understood. Others appear to be fragments broken off of larger pieces of legislation. Some which arose out of the primitive conditions of living of a nomadic, or later an agricultural people, have lost their significance and value. Existing laws of the early period may be thus classified:

a. **THE DECALOGUE, OR TEN COMMANDMENTS.** Different descriptive names are used in the Scripture, as, the ten words, the tables of the covenant, the two tables of testimony. It is found in two editions, which differ in minor points (cf. Exod. 20. 1-17 and Deut. 5. 6-21). Its origin is variously described; some of the statements are: spoken by Jehovah (Exod. 20. 1); written with the finger of Jehovah (Exod. 31. 18); given through angels (Acts 7. 53). The Ten Commandments are a marvelous summing up, in terms of moral imperative, of human obligation both to God and fellow man. They are mostly negative in form, and from the Christian standpoint they are incomplete, but they have served through all intervening centuries as the foundation upon which moral law has been builded and from which it has drawn its sanction of divine authority.

b. **THE LITTLE BOOK OF THE COVENANT.** (Exod. 34. 12-26.) This is a code of primitive law concerned entirely with worship.

c. **THE LARGE BOOK OF THE COVENANT.** (Exod. 20. 23 to 33. 19.) This is a miscellaneous collection of laws on various subjects, including worship, the rights of slaves, acts of violence, injuries in connection with property, and theft.

(3) Laws of the Later Periods. A considerable part of the Old Testament consists of laws. For the most part they have been brought together in such form that it is difficult to separate them into collections or to tell when they were promulgated. Old Testament scholars, after long detailed study, have come to reasonably complete unanimity concerning certain codes. We name the two most important:

a. **THE DEUTERONOMIC CODE.** (Deut. 12. 1 to 26. 19.) This collection of laws takes its name from the book of which it forms a large part. Many of its laws are repetitions of laws found in earlier collections. Those which are different accord with the spirit and teachings of the great prophets Amos and Hosea. For example: Jehovah only may be worshiped; all idols and other objects of worship must be destroyed; worship may be offered only at one

central sanctuary, the temple; local shrines must be destroyed; priests must be of the tribe of Levi. It is not known when this code first came into existence; the first serious attempt to enforce it was made by Josiah, B. C. 621. (See 2 Kings 22. 3 to 23. 24.)

b. THE PRIESTLY CODE. This code includes almost the entire Book of Leviticus, much of Exodus (as chapters 12, 25 to 31, 35 to 40, and parts of other chapters) and also of Numbers (as chapters 1 to 10, 15, 17 to 19, 26 to 31, 33 to 36, and parts of other chapters). Much stress is laid upon religious forms and ceremonies. Regulations strange to the earlier codes are contained in this, for instance, the assignment of the firstlings to Aaron (i. e., to the priests) in the words, "And their flesh shall be thine" (Num. 18. 17, 18). Whereas in Deuteronomy they were eaten by the owner and his household at the central sanctuary. (See Deut. 15. 19, 20.) The provisions concerning tithes differ widely from those of the Deuteronomic code. (Cf. Num. 18. 26, Neh. 10. 38 with Deut. 14. 22-29; 26. 12-15.) The priestly code was promulgated after the return from the exile, when national independence had been lost; it reflects the thought of Israel's existence as a church living only for the service of God.

5. THE SERVICE OF ISRAEL'S PRIESTS TO RELIGION

Stade recognizes the service of the priesthood to religion in these words: "No one in old Israel was more capable of protecting the unfortunate from oppression, punishing the injustice of the mighty, and thus of strengthening the moral conscience, softening public manners, and educating society than the priests. Their importance for the development of religion, justice, and public morality cannot be too highly estimated." To the priesthood is due the credit of having given to the sacred ordinances of Israel more and more the form of fixed laws. But the priests tended also to change religious customs into laws, and to make religion consist too much of outward ceremonies. They were not always on the side of progress. They did not always oppose the wickedness of kings (2 Kings 16. 16; Zeph. 3. 4). They sometimes abused their position as judges for purposes of oppression; made the sins of the people sources of income; dishonored the right of asylum by acts of violence; became selfish, corrupt, and fond of luxury. For these sins they were rebuked and condemned by the prophets. In spite of the limitations of the priesthood and the shortcomings of individual priests, Christianity owes much to them. The priests were the creators of the church. The priestly system developed the idea of sin. The

ordinances of the Christian church grew out of the earlier priestly ordinances. The devout faith in God, the holy life, and the religious spirit which formed the basis of Christianity were preserved and transmitted through a varied history and against great odds by Israel's priestly system.

II. CONSTRUCTIVE TASK

1. Compare the position and work of the priest in early times in Israel (Judges, chapters 17, 18; 1 Sam. 4. 4; 7. 1; 1 Kings 1. 34; 1 Sam. 21. 1-9; Hos. 4. 6; Mic. 3. 11) and in postexilic times (Lev. 10. 8-11; 16. 32; 6. 20-22; Hag. 2. 11-13; Mal. 2. 4-7; Lev. 16. 32; Num. 4. 19, 27f., 33; 3. 1-4; 4. 34-49; 35. 25-34).

2. From a study of the following references make a list of some specific and some general duties of the priest in the Periods of the Conquest, the Judges, and the United Kingdom: 1 Sam. 7. 1; 1 Kings 1. 34; 1 Sam. 4. 18; Deut. 33. 10; 10. 8; 31. 9f.; Judg. 18. 5; 1 Sam. 38. 6.

3. Ponder these questions: Were all the laws of ancient Israel of equal significance and value? Were some of merely temporary significance? Are there not many of these laws without meaning for us of to-day? (Consider, for example, laws concerning food: Exod. 23. 19b; 22. 31; Deut. 12. 15-16; 14. 3-21; Lev. 11. 29-30; 7. 22-27; 3. 14-17.)

4. Read 2 Kings 22. 8 to 23. 24. Make a list of the religious reforms instituted by Josiah. (Cf. Deuteronomy, chapters 12, 13.)

5. As showing the idealistic character of the priestly history, compare the account of Solomon's accession as given in 1 Chron. 28. 1; 29. 20-25, with the prophetic account in 1 Kings 1. 32-40.

6. Consider why the prophets sometimes opposed sacrifice and other religious rites fostered by the priests. References: Isa. 1. 11ff.; Amos 5. 21-25; Hos. 6. 4-6; Mic. 6. 6.

7. Enumerate the charges brought against the priests by the prophets in these statements: Hos. 4. 8; 5. 1; 6. 9; Mic. 3. 11; Isa. 28. 7; Zeph. 3. 4; Jer. 1. 18; 2. 26; 4. 9; 6. 13; Ezek. 22. 25. Have there been other times when priests have hindered the cause of religion by these same sins?

III. MEMORY ASSIGNMENT

(Review the memory assignment of Chapter II)

1. Priestly Literature: a. Priestly History; b. Books of the Law.
2. Books of Priestly History: 1 and 2 Chronicles, Ezra, Nehemiah.
3. Books of the Law: Leviticus, and in part Exodus, Numbers, Deuteronomy, Ezekiel.
4. Laws of the Early Period: a. The Decalogue; b. The Little Book of the Covenant; c. The Large Book of the Covenant.
5. Two great Law Codes of Later Periods: a. The Deuteronomic Code; b. The Priestly Code, or Levitical Law.

IV. QUESTIONS ON THE LESSON

Give principal facts concerning the priest in the period of early history.
 What were the duties of the priest in this period?
 What changes are to be noted during succeeding periods?
 Describe the position of the priest in the postexilic period.
 What moved the priests to write the history of Israel?
 What was the relation of the priests to the law?
 What was the scope of Israel's legal system?
 What may be said of its origin?
 Give important particulars concerning early laws.
 What can you say of the Decalogue? Of other early codes?
 State the chief characteristics of the Deuteronomic code.
 When was it first zealously promulgated?
 Give principal characteristics of the priestly code.
 What can you say of the service of the priesthood to religion?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Development of the Priesthood.
H.D. p. 7511.
2. The Priestly History.
D.C. 248³. H.D. p. 1311^{1, 2}.
3. The Origin and Growth of the Law.
D.C. xxvi(2). H.D. p. 532^{1, 2}.
4. The Ten Commandments.
D.C. 66. H.D. p. 905f.
5. Legal Administration in Early Times.
H.D. p. 532².
6. The Deuteronomic Code.
D.C. 128 first paragraph, 122³. H.D. p. 533⁶.
7. The Priestly Code.
D.C. 86³. H.D. p. 534⁸.

CHAPTER XI

FORMS AND INSTITUTIONS OF WORSHIP

I. LESSON STATEMENT

1. THE ORIGIN OF ISRAEL'S INSTITUTIONS

In the religion of all ancient nations, creed, or belief, had relatively small part. Peoples showed themselves religious by performing religious acts. Numerous institutions which existed among the Hebrews, record of which has come down to us, testify to their religious character from earliest times.

Practically all of these institutions of worship were related to the Sacred Place, Sacred Seasons, and Sacrifice. The beginnings of these sacred institutions antedate all historical record. They were already in existence long before the time of Abraham. Sacrifice, for example, may be said to have been universal among the peoples of antiquity. Circumcision is known to have been practiced by the nomadic Arabs and by the Egyptians. The study of the religions of primitive races has shown that none of Israel's religious institutions were possessed by her alone.

We have seen that Israel's early wanderings and her peculiar geographical situation brought her in turn into contact with all the great nations of the ancient East. Some institutions were probably taken over bodily from other nations. The religious genius of Israel was not so much shown in originating forms and institutions of worship as in refining and purifying those possessed by others. Crude institutions, low and crass forms of worship, degraded rites, were transformed; new meanings were imparted to them, and what before had been a hindrance to religion was made to serve it well.

It is not to be understood that this transformation was immediate. The Old Testament bears record to the existence through long periods of time of rites and customs which, though regarded as religious or semireligious by masses of the people, were a serious menace to true religion. Every prophet down to Ezekiel's time had occasion to denounce sorcery. Wizards who consulted the dead were not uncommon. Amulets and charms were in all too frequent use. The use of the lot as a means of determining important questions persisted very late.

We can best understand and appreciate the great religious insti-

tutions of Israel by considering them comparatively in the different historical periods with which we have become familiar.

2. INSTITUTIONS OF WORSHIP IN THE PERIOD OF EARLY HISTORY

(1) **The Place of Worship.** In early religious thought certain *natural places* were regarded as having special sanctity as manifesting the presence and power of the Deity. In the Old Testament record there are evidences that the oasis, the palm tree, the heap of stones, and high hills and mountain tops were considered especially suitable as places of worship. (Cf. Gen. 31. 44-54. 1 Kings 14. 23.) Until long after the entrance into Canaan, Mount Sinai was regarded as being in a special sense the place of abode of Jehovah.

There were also *artificial places* of worship. Altars were built of earth, or of plain unhewn stone without steps. (Gen. 12. 7; Exod. 20. 24-26.) The *Ark of the Covenant* was a chest made of wood, in which were contained the stone tables of the law. It was regarded with reverence; by some with superstitious awe. In a peculiar sense it was believed to be the abode of Deity. Carried at the head of the marching host, it led the way and was held to protect and defend the Israelites from their enemies. The ark was sheltered by the *Tent of Meeting*, pitched without the camp. To it the people repaired to seek the Lord, and there Moses met Jehovah (Exod. 33. 7-11).

(2) **Sacrifice.** Sacrifice was the larger part of early worship. It was simple in form. An animal was killed; its blood poured out upon the altar as an offering to the Deity, and the flesh eaten by the worshipers. This *sacrificial meal* was itself an act of communion; by means of it the bond of union between the worshiper and his god was cemented. There were no fixed seasons for sacrifice; it might be offered at any time.

Burnt Offerings were sometimes presented. It was thought that the odor of the burning offering was pleasing to the Deity and propitiated his anger. (Cf. Gen. 8. 20-21.) In time, offerings came to be made as gifts; then other things than food were presented.

The act of sacrifice was in itself a prayer, and it probably almost invariably preceded special petitions (Gen. 12. 8; 26. 25). The blessing, the curse, the oath, and the vow may be regarded as forms of prayer (Gen. 9. 25; 27. 12; 21. 31; 14. 18-24).

(3) **Sacred Seasons.** There is slight evidence as to sacred seasons in the period of Hebrew beginnings. The Sabbath may possibly have been observed.

3. INSTITUTIONS OF WORSHIP IN THE SECOND PERIOD,—THE EPOCHS OF THE CONQUEST, THE JUDGES, AND THE UNITED KINGDOM

(1) **The Place of Worship.** Once settled in Canaan, the Israelites were brought into close contact with Canaanitish forms of worship. The *sacred places* of the Canaanites were adopted as places of worship. Not only did the *high places*, the *pillars*, and the *Asherim* become places of worship; the licentious and corrupting rites previously carried on were all too frequently continued (cf. Judges 6. 25-32; 3. 7; 9. 6; 2 Kings 18. 4; 17. 9-12). The *ark* was carried to battle in times of conflict. The principal sanctuary was at Shiloh. There the ark was regularly kept (Josh. 18. 1; 1 Sam. 3. 3). There also lived Samuel and the priest Eli. The tent would seem to have been replaced by a more permanent structure (1 Sam. 1. 9; 3. 3; but cf. 2 Sam. 7. 6). When, under David, Jerusalem became the capital of the nation, the ark was transferred there. Plans were made by David for a *temple*, and this was built by Solomon.

The Temple of Solomon, or the first temple, was an imposing structure of limestone, built on Mount Zion, or Moriah, on the east of Jerusalem. Within, the principal objects were the altar of showbread, the ark, and two huge cherubim. In the temple court were the altar of burnt offering, the brazen sea, and the lavers. Worship at the temple was not intended to displace worship at other sanctuaries. Worship at the high places continued. There were also prominent sanctuaries at Beersheba, Dan, Bethel, and Gilgal. At the temple the worship was purer in form; the ceremonial was, perhaps, more elaborately organized; in time, it came to be carried on with luxurious magnificence.

(2) **Sacrifice.** Sacrificial offerings were more extensive than previously. Burnt offerings had come to be regarded as of greater importance. The first fruits were sacred to Jehovah. More attention was given to fixed times. (Cf. Judges 6. 25, 26; 1 Sam. 1. 3-5.) The occasions of sacrifice took on a more joyous aspect; feasting and music had a prominent place (Judges 21. 19-21). With the completion of the temple, sacrifice was offered on a grander scale than had been ever known before (1 Kings 8. 62-65). Prayer was more frequent and was of a more intimate nature.

(3) **Sacred Seasons.** In addition to the Sabbath, there were observed as sacred these annual feasts:

a. **THE PASSOVER.** This took place in the month Abib (March-April) and was observed in celebration of the departure from Egypt (Exod. 12. 21-28).

b. **THE FEAST OF UNLEAVENED BREAD.** This marked the beginning of barley harvest. As it followed immediately after the Passover, the two became blended into one festival (Exod. 23. 15; Deut. 16. 1-8).

c. **THE FEAST OF HARVEST.** Also termed the *Feast of Firstfruits* or *Weeks*; called in Greek, Pentecost (Exod. 34. 22). This marked the gathering of the firstfruits. It was a one-day festival (Exod. 23. 16).

d. **THE FEAST OF INGATHERING.** This was the autumn festival, marking the end of the harvest of grapes and fruits. It lasted seven days. The name *Feast of Tabernacles* was also sometimes applied to it (Exod. 23. 16; Deut. 16. 13).

4. INSTITUTIONS OF WORSHIP IN THE THIRD PERIOD,—THE DIVIDED KINGDOM

(1) **The Place of Worship.** To offset the popularity of worship at the temple, Jeroboam exalted the sanctuaries in Bethel and in Dan. Images were set up in the form of calves (1 Kings 12. 26-33). The *high places* and the groves occupied a more prominent place than before, especially in the worship of the people of the northern kingdom.

In Judah great changes were wrought by the short-lived reformation of Josiah. The old altars, the high places, the pillars, and the groves, and all idols, were destroyed. The *temple* was constituted the one central sanctuary. All worship elsewhere was prohibited. What a revolutionary change! Says Cornill: "It was tantamount to a suppression of religion in the whole country outside of Jerusalem." In 586 the temple, sharing in the general destruction which overwhelmed Jerusalem, was burned to the ground.

(2) **Sacrifice.** In the northern kingdom, as a part of the general decadence of religion, sacrifices were offered to heathen divinities. It is probable that even human sacrifice was permitted. (Cf. 2 Kings 21. 6; 23. 10.)

In Judah, the reformation of Josiah effected great changes. In accord with the Deuteronomic law, sacrifice was to be offered only at the one central sanctuary. The religious significance of sacrifice was heightened. Gradually it came to be offered principally at the time of the three great festivals of the year. *Sin offerings* and *atonement offerings* took on increased meaning and importance.

(3) **Sacred Seasons.** As time went on the feasts became more distinctly religious in significance. They were less closely related

to agriculture and associated to a greater extent with the great events of the nation's history. The *Feast of Harvest* became the *Feast of Weeks* in celebration of the giving of the law on Sinai. The *Feast of Tabernacles* became a memorial of the desert wanderings.

With the promulgation of the Deuteronomic Law, the annual feasts were required to be kept at the central sanctuary in Jerusalem (Deut. 16. 1-17). No longer could they be observed as local festivals; they became religious pilgrimages.

5. INSTITUTIONS OF WORSHIP IN THE FOURTH PERIOD,—THE EXILE AND THE EPOCHS OF FOREIGN RULE

(1) **The Place of Worship.** With the temple no longer in existence, and with all the old familiar places of worship left behind, there was forced upon the Israelites a more spiritual conception of God. Through sore travail of soul *there began to dawn upon them the conception that Jehovah was not the God of one land alone*, but that he could hear the cry of the longing, contrite heart wherever uttered. By means of the exile the people were for the first time completely divorced from the old Canaanitish places and forms of worship. *From the exile on, idolatry gradually declined until finally it ceased entirely.*

After the return some years elapsed before the completion of the temple, but this was finally accomplished in 516. From then on, the entire religious system came more and more to center in the temple. This building is known as *Zerubbabel's Temple*. We have almost no certain information about it. It was probably built on the site of the former temple. It stood intact until 168, when it was partially destroyed and desecrated by Antiochus Epiphanes. In 37 it again suffered partial demolition at the hands of Herod the Great. In 20 this same Herod set about the task of rebuilding it. *Herod's Temple*, not finally completed until A. D. 64, was a grand structure of marble, much of it overlaid with gold, and was far greater and more gorgeous than any which had preceded it.

Meantime there had come into existence a new institution, the *synagogue*. This had a distinctly different kind of religious service, one which combined worship with the reading, the interpretation, and the study of the law. As time went on every prosperous Jewish community came to have its synagogue.

(2) **Sacrifice.** During the exile, sacrifice could not be offered, but its importance was heightened rather than decreased in the thought of the people by this circumstance. The devout were

driven to prayer as a means of communion with God, and frequent fasts were observed.

Immediately upon the return, sacrifice was resumed (Ezra 3. 2-3). The number of offerings was multiplied. The one great central purpose became that of atonement, propitiation for sin. A most complex system of regulation was developed. Every minutest detail was determined by law. No particular, even the slightest, was overlooked. To the entire ceremonial and all its parts, the highest importance was attached. *The inspiring cause, underlying all, was the sense of sin; the purpose, purification of heart and life in order to forgiveness and communion with one supreme and holy God.*

The materials of sacrifice were both animal and non-animal. Of the latter, meal (or flour), salt, wine, oil, and frankincense were used. Animals were oxen, sheep, goats, and doves or pigeons. Animal sacrifices may be classified in simplest terms as follows:

a. **BURNT OFFERINGS.** A daily sacrifice. The blood was dashed on the altar and all the flesh was burned (Lev. chap. 1; Exod. 29. 15-18).

b. **PEACE OFFERING.** There were several varieties of peace offering. Parts of the animal were burned, part of the flesh was given to the priests, and the remainder was eaten by the offerer and his friends (Lev. 19. 5-6).

c. **SIN OFFERING.** As the name implies, this was an offering for specific sins. If offered for an individual other than the high priest, part of the blood was placed on the horns of the altar of burnt offering, part poured at the base, the fat burned, and the flesh given to the priests (Lev. 4. 22-31; 6. 26, 29). If offered for the high priest or for the whole congregation, the practice was different.

c. **GUILT OFFERING, OR TRESPASS OFFERING.** A sacrifice which accompanied restitution for wrong. Part of the blood was sprinkled on the altar and part poured out at the base; parts of the animal were burned; the flesh was given to the priests (Lev. 7. 1-7).

Prayer was spiritual, intense, and frequent on the part of the faithful. *Music and singing* had come to occupy a prominent place in services of worship.

(3) **Sacred Seasons.** Greater importance than before was attached to sacred times and seasons. The *Sabbath* was sanctified as a holy day and scrupulously observed. Labor on the Sabbath was punishable by death (Exod. 31. 12-17). The *Sabbatical Year* was recognized and the further provision made that the land was to lie fallow. In addition, a *Year of Jubilee* was ordained, to be cele-

brated every fifty years (Lev. 25. 8-55). The feasts provided for were:

- a. THE NEW MOON. This marked the beginning of each month (Num. 28. 11-15).
- b. THE PASSOVER AND FEAST OF UNLEAVENED BREAD. (Lev. 23. 5-14.)
- c. THE FEAST OF WEEKS, OR PENTECOST. (Lev. 23. 15-22.)
- d. THE FEAST OF TABERNACLES. (Lev. 23. 33-43.)
- e. THE FEAST OF TRUMPETS. (Lev. 23. 23-25; Num. 29. 1-7.)
- f. THE DAY OF ATONEMENT. This was a day of universal fast. It was the one day in the year when the high priest entered into the Holy of Holies (Lev. 23. 26-32).

The principal difference in the celebration of the feasts was in the number of sacrifices which accompanied them.

II. CONSTRUCTIVE TASK

1. Read the following passages and seek to discover exactly what it is that is described or denounced: Exod. 22. 18; 1 Sam. 28. 3-25; 2 Kings 21. 6; 2 Kings 23. 24. Deut. 18. 10-11; Isa. 8. 19. What inferences are to be made as to the extent of the use of these by the people? Do some of these persist in some quarters even to this day?

2. From a study of the references named construct a statement concerning the Ark of the Covenant: Num. 10. 33ff.; 14. 44; Josh. 9. 6; 10. 43; 8. 33; 18. 1; Judg. 2. 1ff.; 1 Sam. 3. 3; 4. 1-7. 1; 2 Sam. chap. 6; 11. 11; 15. 24ff.; 1 Kings 8. 1ff. What is to be inferred concerning the religious conceptions of the time from the statements of 1 Kings 8. 1ff?

3. From the statements of the prophetic history, 1 Kings chapters 5-7, prepare a description of Solomon's temple and its furnishings.

4. Compare the account of the reformation of Josiah, given in Kings, with the religious regulations of Deuteronomy: 2 Kings 23. 7-24 with Deut. 6. 4; 11.

5. Read the sixteenth chapter of Leviticus and write a brief statement of the ceremonies of the Day of Atonement.

III. MEMORY ASSIGNMENT

1. Animal sacrifices of the Priestly Code: a. Burnt offering; b. Peace offering; c. Sin offering; d. Guilt offering.

2. Feasts of the Priestly Code: a. The New Moon; b.

The Passover and Unleavened Bread; c. The Feast of Weeks; d. The Feast of Tabernacles; e. The Feast of Trumpets; f. The Day of Atonement.

IV. QUESTIONS ON THE LESSON

What place did religious acts have in early religion?
 What three general terms may be used to designate Israel's sacred institutions?
 To what extent were Israel's sacred institutions original?
 How was the religious genius of the Israelites chiefly manifested?
 What is to be said of evil rites and customs?
 Name the places of worship of the early period.
 What place did sacrifice have in early worship?
 How did entrance into Canaan affect the place of worship?
 Give principal facts concerning the temple of Solomon.
 Characterize sacrifice in the second period.
 Name and locate the four annual feasts of the second period.
 Tell of places of worship in the northern kingdom.
 How did the reformation of Josiah affect the place of worship?
 What is to be said of sacrifice in the third period? of sacred seasons?
 How did the exile affect the people's thought of God?
 Tell what you can of the second temple; of the third temple.
 What was the synagogue?
 Make as full a statement as you can on sacrifice in the fourth period.
 Name the feasts of the fourth period.

V. REFERENCES FOR SUPPLEMENTARY READING

1. Early Sacrifice.
D.C. p. 87. H.D. p. 811³.
2. The Passover.
H.D. p. 683.
3. The Sin Offering and Guilt Offering.
D.C. p. 89. H.D. p. 815f.^{13, 14, 16}.
4. Nonanimal Sacrifices.
D.C. p. 88. H.D. p. 810¹, 811², 815¹¹.
5. Day of Atonement.
D.C. p. 94. H.D. p. 74.
6. Year of Jubilee.
D.C. p. 99. H.D. p. 808.

CHAPTER XII

PROPHETS AND PROPHECY OF ISRAEL

I. LESSON STATEMENT

1. PROPHECY IN THE DIFFERENT PERIODS OF ISRAEL'S HISTORY

(1) **Prophecy in the Period of Early History.** The beginnings of prophecy are very difficult to trace. In this period we find what may be described as preprophetism, a preparation for real prophecy. A significant statement is made in 1 Sam. 9. 9: "He that is now called a prophet was beforetime called a seer." The seer undoubtedly existed very early; he was a man believed to be endowed with unusual powers; he was resorted to for counsel in times of difficulty or uncertainty and was consulted when it was desired to ascertain the divine will. His functions were thus to some extent similar to those of the priest, though he appears to have had nothing to do with rites of worship.

(2) **Prophecy in the Epochs of the Conquest, the Judges, and the United Monarchy.** By this time prophecy had become more clearly determined. Moses was commissioned to be Jehovah's spokesman. Samuel was a connecting link between the two orders, uniting in himself both seer and prophet. Saul went to Samuel, *the seer*, on a very ordinary, everyday matter and offered him a trifling present for the purpose of getting information. But Samuel, as *the prophet*, Jehovah's representative, anointed Saul king over Israel.

Samuel organized companies of young men, "sons of the prophets," into schools. Earlier, they had been roving bands, going wherever changing circumstances dictated, cultivating ecstasy and trance as means of obtaining revelation. Music was a method employed to bring on the ecstatic state (1 Sam. 10. 5, 9-12). Samuel's purpose was that of cultivating the spirit of prophecy, regulating its emotional excesses, and developing a national spirit. Later, in times of national crisis or battle, the "sons of the prophets" were close at hand.

Throughout this period the prophets came to have a constantly larger place in public affairs and were intimately associated with the development of the nationalistic spirit. It was an epoch of organization, of the laying of foundations, and it meant everything

to the future of the nation that there was a class of men who realized that Jehovah was a righteous God and that he demanded moral righteousness of his people. There are only a few prophetic figures that stand out prominently. In the narratives we read of Deborah (a prophetess), Samuel, Nathan, and Gad.

(3) Prophecy in the Period of the Divided Kingdom. In connection with Elisha, we again have mention of the "sons of the prophets." They have adopted a more settled mode of living and seem to be an organized company who act as assistants and messengers to the prophetic leaders.

In this period prophetism became the most conspicuous factor in the life and thought of the Israelitish people. It had come to be a very different institution from what it was originally. *The prophet at this time stood forth as a new and original religious figure.* No other nation had anything like him. Moved by pure and unselfish motives, dominated by an intense patriotism and a mighty zeal for Jehovah, cherishing lofty ethical ideals and insisting that they be made regnant in individual, social, and national life, the Hebrew prophet in himself represented religion in the highest estate to which it had ever attained. Written prophecy now came into existence.

Prophetism was given a recognition in this period which it had not had before. The prophets were recognized as the true representatives of Jehovah, his purposes and his will. Rulers resorted to them for counsel and the people received their message as from the Most High. In this there is seen a tremendous advance in religion. *"The substitution of the human spirit for the hazard of a die in the interpretation of Jehovah's counsels was an advance of no slight magnitude.* Revelation now had in the human mind and character its fitting channel; and there was at once rendered possible a progress in the comprehension of, and insight into, the nature of God and his relations with his people, which becomes increasingly apparent in the following periods."

(4) Prophecy in the Period of the Exile and the Epochs of Foreign Rule. At first glance the glory of the prophetic movement seems now to have faded. The greatest prophetic characters are in the past. Prophecy has largely lost its triumphant note. The hopes of the leaders remain unfulfilled. The national power has sadly waned. Yet this is not a complete view. There may be seen in this period much fruit of prophetic teaching. The priest has come into the place of central prominence, but there has entered into his work something of the prophetic spirit, and in it is en-

shrined the heart of the prophetic message. The number and character of the sacrificial offerings testify that Jehovah has come to be known as a righteous and holy God; that the people realize that all of evil that has come upon them has been because of their personal and national sins; and that confession, atonement, and restitution for sin must be made.

There are great prophets during this period, but again they are a new type. Jeremiah and Ezekiel are themselves priests. Haggai and Zechariah find a chief theme in the maintenance of the priests and the priestly ritual of the temple.

Toward the end of the period, Hebrew prophecy comes to its close in the apocalyptic writings of Joel and others.

2. THE PROPHETIC OFFICE AND METHOD

The term prophet signifies spokesman, one who speaks by the commission of another or on his behalf. Thus, Aaron was termed the prophet, that is, spokesman of Moses (Exod. 7. 1). But particularly it meant the human spokesman of Jehovah. The prophets regarded themselves as the mouthpieces of Jehovah and declared their words to be the utterances of Jehovah. (Cf. Isa. 6. 8-9. Jer. 1. 9-10.) Primarily, therefore, the prophet was God's messenger.

The prophet's message was addressed both to individuals and to nations. Not until Jeremiah did the individualistic message become dominant. As nationalists they were constructive statesmen, but their work was both to build up and to destroy. In evil times their predominant note became one of censure and rebuke. They lifted up their voices and spared not; they employed scorn and ridicule, invective and denunciation; they denounced and threatened. But in times of defeat and despair their fund of encouragement, hope, and faith was unfailing.

The prophets were rich in literary resources. In proclaiming the truth they employed all the devices of oratory; they used object-teaching and symbolism; they knew how to use effectively practically every literary form and figure known to-day; in their writings may be found simile and metaphor, story and parable, sermon and oratorical address, song and rhapsody.

Thus we see that the prophet may not be adequately described by any one name. He was the preacher of his day speaking to his own times; he was a historian, writing the history of the past in the light of his faith and knowledge of God; he was a statesman seeking to influence and determine national ideals and policies. He

was also a discerner of things to come. The prophets believed themselves able to predict future events; that they possessed the power of prediction to a remarkable degree, their own writings and the history of their own and succeeding times is sufficient evidence. In the past, both they and their work have been seen out of perspective because of a tendency to lay undue emphasis upon the predictive element. Professor Adeney well says: "It was by no means their chief aim to lift the veil from the countenance of the dim future. They did predict, it is true, both judgment and redemption; but their predictions for the most part related to the immediate future, and the larger proportion of their teaching was concerned with the present troubles, needs, sins, duties, and hopes of the people to whom they preached."

The prophets were able to delineate events of the future definitely and concretely. Of this there is abundant evidence in their writings. They were not, however, soothsayers. That is, they did not baldly predict unrelated future events. They knew God and understood his ways, and in the light of their understanding of the eternal purpose they were able from a study of present causes to determine future consequences.

3. THE PROPHET'S SERVICE TO RELIGION

"It cannot be too often repeated," says Ottley, "that prophecy is the dominant and distinctive element in Israel's religion." The highest and truest written expression of religion in Israel was in the language of the prophets. They gave voice to truths which are eternal, spiritual principles as valid to-day as when first spoken. By virtue of perceiving these truths and giving utterance to them, the prophets became the teachers and benefactors not of their own times and of their own people only, but of all times and of the human race. The entire prophetic movement has been justly declared to be "in some respects the most eventful in the history of human thought, exhibiting more definitely than any other, perhaps, the direct influence of the Holy Spirit."¹

It must be realized that prophecy was a living institution. The prophets were men of their times. The career of each was inseparably bound up with the history of a particular period. Though there was a common platform of spiritual thought and moral and ethical ideals upon which all stood, yet each prophet had his own message, which must be studied and interpreted in the light of the

¹Harper, *The Prophetic Element*, p. 21.

historical movements in connection with which it was uttered. Any thorough study of the prophets must, for this reason, include an acquaintance with the exact historical situation, the life history, and the utterances of each prophet, separately.

So far as it is possible to condense the supreme messages of the prophets into a single statement, it may be expressed in some such form as this: Jehovah is the universal God, perfect in power, who rules over all nations and all men; he is in all life, speaks to men who listen for his voice, and acts through men whom he chooses for his agents; this Almighty One is also a God of justice and mercy, compassionate and forgiving; his omnipotent purpose shall not be defeated; under the leadership of the Messiah his true people shall be gathered into a spiritual commonwealth, every member of which shall be the recipient of his saving grace and unfailing love, and which shall inherit that glory of which Israel had proved herself unworthy.

II. CONSTRUCTIVE TASK

1. Consider the words of Exod. 4. 10-16 as a statement of the office of the prophet. What was Moses to do?

2. Read as an example of prophetic work in the time of the united kingdom, 2 Sam. 12. 1-15. Who was the prophet? What was the character of his message? What degree of courage would the delivery of such a message require? What impulses and motives would be required to move a man to exercise such a ministry?

3. Read all the references dealing with the early prophet Nathan (2 Sam. 7. 1-17; 1 Chron. 17. 1-15; 2 Sam. 12. 1-15; 12. 25; 1 Kings 1; 4. 5; 1 Chron. 29. 29; 2 Chron. 9. 29). Form a definite idea of his office and work, answering in your thought such questions as the following: What was his relation to affairs of state? Was he interested in politics? Was he subservient to royalty? Was he a guardian of popular interests and rights?

4. Read the Book of Amos and try to answer these questions: What does the writer mean by "transgressions," "iniquities," and "sins"? Make a list of the specific transgressions which he names. Is he speaking about sin in the abstract, or in the concrete? Are these transgressions mostly individual sins, or are they social wrongs? Were these evils confined to Israel, or do they exist to-day?

5. Read Isaiah's parable of the vineyard, 5. 1-7, and

Ezekiel's parable of the vine, 17. 5-10, and compare these with some of the parables of Jesus.

III. MEMORY ASSIGNMENT

1. Prophets of the Epochs of the Conquest, the Judges, and the United Kingdom: Samuel, Deborah, Nathan, Gad.
2. Prophets of the Period of the Divided Kingdom: Elijah, Elisha, Amos, Hosea, Isaiah, Micah (the four last named sometimes called the eighth-century prophets), Jeremiah, Zephaniah, Nahum, Habakkuk (these four sometimes called the seventh-century prophets).
3. Prophets of the Exile and Epochs of Foreign Rule: Isaiah (the authors of chapters 40-66, sometimes spoken of as the second Isaiah), Ezekiel, Haggai, Zechariah, Malachi, Joel, Jonah, Daniel.

IV. QUESTIONS ON THE LESSON

- What was preprophetism?
- What was the significance of Samuel as related to prophetic development?
- Who were the "sons of the prophets"?
- What part did the prophets have in the organization of the national life of Israel?
- When did prophetism become a chief factor in the national life?
- Describe prophetism in the period of the divided kingdom.
- How did prophetic advance aid the religion of the people?
- Characterize prophecy in the time of the exile.
- In what way did Jeremiah and Ezekiel differ from earlier prophets?
- What was the final phase of Israelitish prophecy?
- What did the term prophet primarily mean?
- Was the prophetic message addressed chiefly to the people as a nation or as individuals?
- What can you say of the literary resources of the prophets?
- Tell of the different aspects of the prophet's work.
- State some of the great teachings of the prophets.
- Describe the prophet's service to religion.

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Beginnings of Prophecy.
H.D. p. 757f.
2. The Early History of Prophecy.
H.D. p. 758⁽²⁾. D.C. p. xli.
3. The Office and Work of the Prophet.
H.D. p. 761⁽³⁾. D.C. p. xliif.
4. The Significance of Amos and Hosea.
H.D. p. 258⁴, 6. D.C. pp. xxi, 562f., 544f.
5. The Interpretation of Prophecy.
D.C. p. xliv.
6. Messianic Prophecy.
H.D. p. 762⁴. D.C. p. xlv.

CHAPTER XIII

POETRY AND WISDOM OF THE OLD TESTAMENT

I. LESSON STATEMENT

1. HEBREW POETRY

(1) **Poetry among the Hebrews.** It is probable that literature among the Hebrews, as among many other peoples, began with poetry. The most ancient existing literature of the Hebrews consists of fragments of songs quoted in some of the early books of the Old Testament. A conspicuous example is the Song by the Sea, Exod. 15. 1-18. A lesser fragment is the Song of the Well, Num. 21. 17-18. We also have incidental references to certain lost books which were, in all probability, collections of poetry. The Book of the Wars of Jehovah, we gather from its name, was a collection of songs celebrating victories gained by Israel over her enemies in ancient times. (Cf. Num. 21. 14.) Likewise the Book of Jasher is referred to (2 Sam. 1. 18).

Five books of the Old Testament are almost wholly poetry. These are Job, Psalms, Proverbs, Song of Songs, and Lamentations. Ecclesiastes has a considerable element of poetry. In the books of prophecy also there are frequent examples of poetry, some of which are among the choicest poetical compositions in the world's literature.

(2) **Characteristics of Hebrew Poetry.** Poetry is now commonly distinguished from prose by the possession of rhythm, rhyme, and metrical arrangement of words. Hebrew poetry is peculiar in that neither rhyme nor exact meter was considered essential. Importance was attached to rhythm. The most characteristic feature was parallelism, a correspondence of parts both in form and sense. For centuries this feature of Hebrew poetry was forgotten and unknown. Its significance was recovered by Bishop Robert Lowth. He distinguished three varieties of parallelism of clauses, to which a fourth variety has since been added. They are:

a. **SYNONYMOUS PARALLELISM.** This is the most frequent. In it the second line repeats in slightly different form the thought of the

first. The thought of the second line is not always identical, but it is always similar. An example is Psa. 8. 4:

"What is man that thou art mindful of him?
And the son of man, that thou visitest him?"

b. **ANTITHETIC PARALLELISM.** In this form the thought of the first line is followed by a contrasted thought in the second which has the effect of emphasizing or confirming the first. An example is Psa. 1. 6:

"For the Lord knoweth the way of the righteous:
But the way of the ungodly shall perish."

c. **SYNTHETIC OR CONSTRUCTIVE PARALLELISM.** In this form the parallelism is merely of form, not of thought. The second line carries forward the thought of the first, supplementing or completing it. The relation may be one of cause and consequence, means and end, or the second line may furnish a comparison or motive. Examples are:

Prov. 22. 8: "He that soweth iniquity shall reap vanity;
And by the rod of his anger shall he be consumed."

Prov. 19. 1: "Better is the poor that walketh in his integrity
Than he that is perverse in his lips and is a fool."

d. **CLIMACTIC PARALLELISM.** This form is less frequently found than any of the others. The first line is incomplete; the second line repeats words from the first and completes the meaning. For example:

Psa. 94. 3: "Lord, how long shall the wicked,
How long shall the wicked triumph?"

(3) **The Prevailing Form of Poetic Composition.** The study of literature has doubtless made the student familiar with the three principal forms of poetic composition: Epic Poetry, the Poetic Drama, and Lyric Poetry. Of these, Epic Poetry is unknown in the Hebrew literature. The drama is not found in highly developed form. The Song of Songs partakes of the nature of a drama. The Book of Job may also be said to be a dramatic poem. The great part of Hebrew poetry belongs, therefore, to the third class named.

a. **LYRIC POETRY.** This form of poetry concerns itself with a delineation of the writer's own thoughts and feelings, as contrasted to external circumstances and events. It is introspective, subjective; it voices his joys or sorrows, his cares or complaints, his aspirations or his despair, or it gives expression to the impressions made upon him by nature or the events of history.

b. **GNOMIC POETRY.** The Hebrew Sages were fruitful in the pro-

duction of a peculiar variety of Lyric Poetry which, as it is somewhat distinct, has come to be known as Gnostic Poetry. It "consists of observations on human life or society, or of generalizations respecting conduct and character." The outstanding representative of this form of poetry is the Book of Proverbs.

2. DEVOTIONAL LITERATURE OF THE OLD TESTAMENT

There are two of the books of poetry of the Old Testament which, because of their surpassing worth for the culture of the religious sentiments, are well entitled to the special designation of Devotional Literature. These are:

(1) **The Psalms.** Or, as they are entitled in the Hebrew Bible, Praise Songs. The Psalms constitute the favorite and best known book of the Old Testament. Who can fittingly characterize their pre-eminence as an expression of the aspirations, the yearnings, the spiritual desires, the sense of unworthiness and need of the human soul? Says Driver: "In the Psalter the devotional element of the religious character finds its completest expression and the soul is displayed in converse with God, disclosing to him its manifold emotions, desires, aspirations, or fears. It is the surprising variety of subject, and word, and occasion in the Psalms which gives them their catholicity, and combined with their deep spirituality, adapts them to be the hymn book, not only of the second temple, but of the Christian church."¹

a. **DIVISIONS.** The Psalms are really a collection of five books, and are so divided in the Hebrew Bible. The division is as follows: I, Psalms 1 to 41; II, 42 to 72; III, 73 to 89; IV, 90 to 106; V, 107 to 150. The end of each of the first four books is marked by a doxology. This would seem to indicate that the collections were formed for use in public worship.

b. **TITLES AND SUPERSERPTIONS.** These, which are varied, as *A Psalm*, *A Psalm of David*, *A Song of Degrees*, *To the Chief Musician—A Psalm of David*, *Maschil of Asaph*, were doubtless for various purposes. The word *mismor* occurs fifty-seven times. It is the simplest name of a psalm and means, possibly, a psalm with a musical accompaniment. The proper names used may not be taken as certainly indicative of authorship. *Selah* occurs very frequently and is probably meant to indicate a swell in the music.

c. **DATE AND AUTHORSHIP.** The collection as to date covers a wide range. Some of the Psalms are the work of David; how many we cannot tell. Others bear evidence of having been written some time

¹Introduction to the Literature of the Old Testament, p. 368.

after the return from the exile. The present form was doubtless attained at a date late in Old Testament history. The primary purpose in view was to constitute a hymn book for the worship of the second temple. The work of many authors is represented.

d. **INTERPRETATION OF THE PSALMS.** Every aspect of Hebrew religious thought and life is, in some degree at least, reflected in the Psalms. The loftiest teachings of the prophets as to God and human duty find expression; likewise the extreme priestly devotion to the law and to ritual. The language of personal religion, if sincere, is self-revealing. The Psalms mirror the purest aspiration and deepest devotion of lofty spirits. They also reveal the defects and shortcomings of the religious motives and spirit of men who lived long before the days of the Christian revelation. We cannot expect them to be altogether a complete and perfect expression of the Christian spirit. In fact, some of the Psalms fall far short of this. They must be interpreted in view of the times from which they came. The imprecatory Psalms, such as Psalm 109, have no proper place in Christian worship. They are directly contrary to the spirit of Christ. To justify such expressions as those, for example, of Psalm 137. 8-9 simply because the words are found in the Bible can only be confusing to conscience and subverting to true Christian motives and judgment.

(2) **Lamentations.** This book consists of five poems, chiefly descriptive of the woes of the people of Judah during the siege of Jerusalem in 586. They also contain confessions of sin, exhortations to repentance, and supplications for the divine favor and forgiveness. Lamentations was regularly read in the synagogue services every year on the anniversary of the destruction of the temple. Though Lamentations has been ascribed to the prophet Jeremiah by both Jewish and Christian tradition, the poems as they stand are anonymous, and many modern scholars hold that they may be the work of unknown writers.

3. THE HEBREW SAGE

(1) **The Third Principal Figure of the Old Testament.** Occupying a scarcely less important place in Hebrew life and literature than the prophet and the priest was a third chief figure, the sage, or wise man. The distinctive function of each of the three is indicated in Jer. 18. 18 in these words: "For the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet." The sage was the counselor of ancient times. He was the "class leader," who went to those who looked to him for

counsel and guidance and from his experience, by his wealth of common sense, good judgment, and practical wisdom, directed them in the right way. The wise sought out the individual, and addressing him in a fatherly way, by exhortation and advice sought to instruct and turn him from folly to prudence, temperance, purity, and upright living. *Their teaching was more distinctly ethical than religious; it was more largely characterized by shrewdness than by spiritual insight.* It highly exalted personal purity. Its standpoint was individualistic, sometimes too largely prudential, and in general restricted in its feeling of social relationships and obligations.

The sage differed from both priest and prophet in having a universal outlook. Nationality was nothing to him; he never mentioned it in any way; he seemed to recognize no distinction between the Hebrews and other nations.

The wise probably came gradually to be recognized by the people as a class by themselves, bound together by common ideas, teaching, and methods. Wherever they command a place in the Old Testament history, the designation "wise" seems to have ceased to be a simple adjective and to have become a substantive, referring to a class of individuals distinguished from others. (See, for example, 2 Sam. 20. 16-22.)

4. THE WISDOM LITERATURE

(1) **General Characterization.** The nearest counterpart to philosophy possessed by the Hebrews is to be found in Hebrew Wisdom. Along with its prudential counsels, its maxims and proverbs, there is a considerable admixture of philosophical truth. Wisdom was the point of world contact on the part of the Hebrews. Here it was that the touch and influence of other nations became embodied in Hebrew literary expression. The entire scene of the Book of Job is laid outside Palestine. The Arabic influence is marked in it. The Song of Solomon has Aramaic peculiarities. Ecclesiastes probably shows the influence of Greek philosophy.

(2) **The Wisdom Books.** As we have them, the Wisdom Books date probably from a late period in Israel's history. There were sages in the early days of Israel. They were active and their ideas became current among the people. Doubtless many of their expressions were taken up into the language of the people as proverbial sayings. Finally, as a culmination of the movement, the Wisdom Books in their present form were produced. In addition to those which have been named, there are a number of Wisdom Books which form a part of the Apocrypha.

Every Bible student should be familiar with the Wisdom of Solomon, and the Wisdom of Jesus, the Son of Sirach, or Ecclesiasticus. We may speak only briefly of the different canonical books:

a. **PROVERBS.** The Book of Proverbs is a collection of wise sayings gathered from various sages. It probably represents a long and gradual growth. It has a wide range of counsel, from the purely self-regarding prudence of 6. 1-2 to the unselfish spirit of charity and mercy voiced in 25. 21, which anticipates some of the cherished teachings of Jesus.

b. **ECCLESIASTES.** This book differs widely from Proverbs in that it has a central theme. It discusses the question of the chief good of life. Although there is much in it that is pessimistic, it counsels a cheerful attitude toward life, and commends the fear of God as the whole duty of man.

c. **JOB.** This is one of the finest poems in the world's literature and deals with one of the most profound problems which can engage the human mind. How can a righteous God permit the righteous man to suffer? Various solutions are presented, but no one is set forth as adequate or final. In its reading and interpretation, its character as poetic debate must be kept constantly in mind.

d. **SONG OF SONGS.** There is no other book of the Bible concerning whose interpretation there has been such prolonged and marked diversity of opinion. There is now some degree of unanimity in the judgment that regards it as a celebration of human love.

(3) The Forms of Wisdom. The wise had numerous favorite literary forms, the most common of which should be studied until they are readily recognized.

a. **THE RIDDLE** (Judges 14. 14-18). b. **THE FABLE** (Judges 9. 8-15; 2 Kings 14. 9). c. **THE PARABLE** (2 Sam. 12. 2-4). d. **THE PROVERB** (Prov. 25. 24; Jer. 31. 29). e. **THE ESSAY** (Prov. 23. 29-35).

II. CONSTRUCTIVE TASK

1. From your own reading of Psalms and Proverbs, select examples of each of the four varieties of parallelism.

2. Make a list of your favorite Psalms. Write out briefly, but thoughtfully, the reasons why each appeals strongly to you.

3. Select a modern lyric, an ode, or sonnet of some well-known poet, and compare with one of the Psalms. Note likenesses and differences.

4. Read thoughtfully Jer. 18. 18; Deut. 16. 19; Prov. 20. 18; 2 Sam. 20. 16-20. Write your own statement of the

work of the wise as compared with that of the prophet and the priest.

5. From your own acquaintance with the Bible, add additional examples of each of the forms of Wisdom named in the Lesson Statement.

6. Read Prov. 25. 6-7 and Luke 14, 7-11. Also Prov. 16. 19 and Matt. 5. 3. Find if you can, additional parallels between the teaching of the wise and teachings of Jesus.

III. MEMORY ASSIGNMENT

1. Books of Poetry: Job, Psalms, Proverbs, Song of Songs, and Lamentations.

2. Wisdom Books: Job, Proverbs, Ecclesiastes, Song of Songs.

3. Devotional Books: Psalms, Lamentations.

4. Varieties of Parallelism: Synonymous, Antithetic, Synthetic, Climactic.

5. Forms of Old Testament Poetic Composition: Lyric Poetry (including Gnomic Poetry), Poetic Drama.

6. Principal Forms of Wisdom: Riddle, Enigma, Fable, Parable, Proverb, Essay.

IV. QUESTIONS ON THE LESSON

What is to be said concerning the antiquity of Hebrew Poetry?

Name the books of Poetry.

In what other Old Testament books is poetry to be found?

Compare modern and Hebrew poetry.

Name and give an example of each of the four varieties of Hebrew parallelism.

Give the characteristics of Lyric Poetry.

What other forms of poetry occur in the Bible?

Characterize the Psalms as fully as you can.

Into how many books is the Psalter divided?

State important facts and principles to be borne in mind in the interpretation and use of the Psalms.

What can you say of Lamentations?

Describe the work of the sage; give a general characterization of the Wisdom literature.

Give the principal facts concerning each of the Wisdom Books.

Name the principal forms of Wisdom.

V. REFERENCES FOR SUPPLEMENTARY READING

1. Hebrew Poetry.

H.D. p. 736f. D.C. p. 321f.

2. The Psalms.

H.D. p. 769ff. ^{1, 2, 6, 7,} D.C. p. 323f. ^{5, 6, 7, 8,}

3. Wisdom and the Wise.

H.D. p. 975f. D.C. p. 378.

4. The Teaching of Wisdom.

D.C. p. 378, final paragraph and p. 379.

5. Theme and Teaching of the Book of Job.

D.C. pp. 289-291.

6. The Song of Songs.

H.D. p. 870-871. D.C. p. 401f. ^{1, 2,}

CHAPTER XIV

THE WORLD OF JESUS' DAY

I. LESSON STATEMENT

I. THE ROMAN EMPIRE

When we pass from the Old to the New Testament, we enter a new period in world history. The scenes had wonderfully shifted from the time when Egypt, Babylonia, and Assyria were named as world powers. The strength of each had been broken; the Persian empire in its turn had passed away; the vast dominion of Alexander had broken up, and the fragments had been gathered together under a new rule. The governments of all the civilized peoples of the world had been brought under the scepter of Rome. The many tribes and nations inhabiting the vast expanse from the Danube and the friths of Scotland on the north to the African desert and the cataracts of the Nile, from the Atlantic Ocean on the west to the Euphrates River, had been brought into subjection to the Roman eagle and bound together into one mighty political system.

The Roman Empire was not a sudden growth. It had been in the process of development, unnoticed by the nations of the East, for centuries. Now it was at the height of its power. Conquest had been accomplished; the purpose now was rather organization than winning battles. The world was in comparative peace. It was a new condition of mankind.

The widely separated parts of the empire were connected with the capital by magnificent roads. Five main lines reached out like great arms from Rome to the extremities. At no previous time had it been possible to travel with so much ease, safety, and rapidity. Men ran to and fro throughout the earth. Officials going from the capital to their distant posts passed embassies on their way from the provinces to Cæsar's seat. Armed troops were moved from place to place. Commerce was increased. Merchants were travelers, compelled to visit all markets in person, or to send their representatives to buy for them. One system of Roman law, uniformity in coins, weights, and measures, and the protection of the Roman legions, encouraged trade to an extent before unknown.

As never before, the whole world spoke in one tongue. Said Cicero: "Greek is read in almost all nations." It was true; wher-

ever Greek ships had sailed they had carried their language, until everywhere it had become the vehicle both of commerce and of polite intercourse. It was almost as familiar to the Jew as the Aramaic dialect of his own Hebrew tongue.

It was a time of both intellectual and religious hunger. Scholars visited distant lands in quest of knowledge. Great seats of learning had been established, as Alexandria, Athens, and Rome, and young men came to them from all parts of the world. Moral standards were low, and evil was everywhere present. Said Seneca: "All is full of misdoing and vice; more sin is committed than can be made amends for by punishment. The delight in wickedness becomes greater day by day, and the fear of it less. Innocence is not merely rare, but almost nonexistent." The old heathen religions had shown their inadequacy; everywhere there were spiritual restlessness and a longing for a better and truer faith.

2. THE GOVERNMENT OF PALESTINE IN THE LIFETIME OF JESUS

(1) **The Reign of Herod the Great.** Herod I, as we have seen, was appointed king of Judæa by the Roman senate in B. C. 37. A determining factor in the appointment was, doubtless, the belief that Herod, energetic warrior and powerful leader as he was, would be able to subdue the country and maintain Roman rule. In three years' time Herod made conquest of Galilee and, after prolonged siege, recaptured Jerusalem. He had great zeal as a builder. At Jerusalem he early rebuilt the citadel of the temple; later a theater, amphitheater, impregnable towers, and a royal palace. Throughout the land he erected forts, castles, and magnificent cities. Of the latter, Cæsarea was the most important. His administration was successful in maintaining peace to a greater extent than had been known for many years. The Emperor Augustus recognized this success by increasing the territory of his kingdom. In B. C. 20 he began the erection of a new and magnificent temple, which was not finally completed until A. D. 64. Herod's last years (he died B. C. 4) were full of intrigue, insane jealousy, and murder. In succession he put to death his beloved wife Mariamme and three of his own sons.

(2) **The Successors of Herod and Their Territories.** At Herod's death, after a reign of thirty-three years, he divided his kingdom among three sons: Archelaus, to whom he gave Judæa, Samaria, and Idumæa, with the title of king; Herod Antipas, to whom he gave Galilee and Peræa, with the title of tetrarch; and Herod Philip, to whom he gave the northeastern part of his kingdom, also with the title of tetrarch.

a. **THE PROVINCE OF JUDÆA.** The reign of Archelaus was brief, bloody, and cruel. In A. D. 6 he was deposed and banished by edict of the emperor and his territory placed under the rule of a procurator. The three districts were combined into an imperial province of the first rank, called after one of them, Judæa. The duties of the procurator were, first, fiscal, the collection of the taxes and the expenditure of a part of them on public works, and also military and judicial. He was invested with the power of life and death, appeal to the emperor being allowed only in case of Roman citizenship. Of the procurators, the fifth in order, Pontius Pilate, is best known to us because of his part in the trial of Jesus. He was appointed in A. D. 26 and continued in office ten years.

A measure of religious liberty was allowed by Rome and the sanctity of the temple was guaranteed. It was required, however, that an oath of allegiance be taken to each new emperor; also that daily sacrifices of two lambs and an ox be made for the welfare of the emperor. As a measure of precaution against revolt, the procurator kept the robes of the high priest locked up in the castle except at the great feasts.

b. **THE TETRARCHY OF HEROD ANTIPAS.** Galilee and Peræa constituted the territory of Herod Antipas, who bore the title tetrarch. In the Gospels he is spoken of as king. He reigned from B. C. 4 to A. D. 39. Like his father, he became renowned as a builder. Chief among his undertakings was the building of the city Tiberias, on the sea of Galilee. His character was summed up by Jesus in one word, "fox." He maintained a semblance of peace with the Jews by tolerance toward them.

c. **THE TETRARCHY OF HEROD PHILIP.** The third part of the territory of Herod I, bequeathed to Herod Philip as tetrarch, was composed of a number of small districts, not clearly defined, lying to the northeast. It embraced, among other sections, Ituræa, Trachonitis, and Auranitis. The territory was not Jewish in population, and plays almost no part in New Testament history. After Herod Philip's death, this territory, in A. D. 37, was given to Herod Agrippa I, with the title of king.

The cities of Decapolis were city-states, each with its own government.

(3) **The Jewish Court.** The Sanhedrin, located at Jerusalem, was the Jewish supreme court. At its head was the high priest; among its seventy members were eminent priests, scribes of the Pharisees and Sadducees. Its functions concerned the interpretation and administration of the Jewish law. Its jurisdiction was

limited to Judæa, though its decisions on religious questions were recognized as authoritative among Jews everywhere.

(4) **Roman Taxation.** Taxes levied by Rome were not exorbitant, but as a badge of servitude they were hateful to the people. Taxes proper were of two kinds, the tax on landed property and the poll tax. Besides, there were customs levied on exports. The right to impose customs was sold to contractors, who, in turn, made bargains with underlings, the publicans, who did the actual collecting. The whole scheme was such as to encourage dishonesty and oppression. Because of their character, and as agents of the Roman rule, the publicans were thoroughly hated and despised by the loyal Jews.

3. HISTORICAL CHANGES DURING LATER NEW TESTAMENT TIMES

(1) **The Reign of Herod Agrippa I.** When Caligula succeeded Tiberius as emperor, he appointed Herod Agrippa I king over what had been the tetrarchy of Herod Philip. Four years later, in A. D. 41, there were added to this Judæa, Samaria, Idumæa, Galilee, and Peræa. Thus the kingdom of Judæa, as it had existed in the days of Herod I, was revived. Herod Agrippa was friendly to the Jews and their religion. He lived in Jerusalem, was mindful of the religious customs of Judaism, and even took part in the temple services. He made an attack upon Christianity by killing James with the sword and arresting Peter (Acts 12. 2-3). Herod Agrippa's reign was short. In A. D. 44, while attending the games at Cæsarea, he was struck down by a sudden and mysterious illness.

(2) **The Fall of Jerusalem.** With the death of the king, the rule by procurators was resumed. Great unrest prevailed among the Jews. One uprising followed another in quick succession. For a number of years the office of procurator was held by Felix, who, after a troublous rule, was recalled by Nero. He was succeeded by Portius Festus, who died after ruling only two years. Meantime, internal agitation increased. Incidents, which now seem trivial, were made the reason for incipient rebellion. Finally, the entire land flamed with the fires of revolution. We cannot go into the sickening details of the four terrible years which followed. History contains few such stories. At last, at the Passover of A. D. 70, Titus stood before the walls of Jerusalem. For five months the siege continued. On July 17 the daily sacrifices of the temple ceased forever. In September the siege ended. The inhabitants by thousands were put to death, sold into slavery, or sacrificed as gladiatorial victims. The city was destroyed and a legion of Roman

soldiers set as guard over the ruins. For two years longer soldiers marched to and fro, stamping out vestiges of revolt, then the land was proclaimed at peace. The Sanhedrin had disappeared, the Sadducees had ceased to exist, and the people had lost for all time even the semblance of political oneness. Emperor Vespasian retained Palestine as his private property and required the inhabitants to pay to the Roman temple of Jupiter the tax which had formerly gone to the support of the temple at Jerusalem.

(3) **The Final Revolution.** The horror and suffering of these years failed to destroy completely the religious hopes which centered in Jerusalem. Through the reigns of several emperors the old feelings and expectations waxed once again stronger and stronger in the breasts of Judaists everywhere. In Palestine, comparative peace reigned, and gradually the scattered population regathered. When, therefore, in A. D. 132, the Emperor Hadrian declared his intention to build a Roman city on the site of Jerusalem, and—supreme desecration—a temple to Jupiter on the temple mount, the pent-up feelings of sixty years turned again to the frenzy of rebellion. For three years the war raged. Over five hundred thousand men are reckoned to have fallen in battle, while an uncounted number of the population perished of famine. It was the final great struggle of Judaism in war. Judaism continued to exist as a religious faith, its adherents scattered throughout all lands, but with no national center anywhere in the earth.

4. THE JEWS OF THE DISPERSION

By the vicissitudes of their history, and by long and intolerable oppression, the Jews had been scattered throughout the entire world. On the day of Pentecost Jews "out of every nation under heaven" had come together. Josephus said that there was no country on earth where the Jews did not make up a part of the population. Jews outside of Palestine had come to be spoken of as the Dispersion. For the most part they remained loyal to Judaism. In many cities they had their synagogues. The general policy of the Roman emperors toward them was one of religious toleration. Throughout the empire, they were given the right to assemble unmolested in their synagogue services, exemption from military service was granted to them, and they were allowed to decide in their own courts matters affecting their own law. After the destruction of Jerusalem, Jamnia was made the new religious center.

The determined policy of Rome was to destroy national feeling and sentiment. She desired to assimilate all states and nations

within the empire. In this she was utterly unsuccessful in the case of the Jews. Though they were no longer a nation, and were everywhere scattered, yet they maintained their separation and their racial unity. Because of their exclusiveness and their peculiar claims of superiority, they were regarded with antipathy. By the Roman writers they were generally spoken of with great contempt and abhorrence.

5. RELIGIOUS CONDITIONS IN PALESTINE

(1) **The Prominence of the Synagogue.** For many years the synagogue had been growing in prominence as a religious institution. The temple had continued to be the national religious center. For this very reason all the conflicts between Jews and the heathen had been waged around it. At times its worship had been for a period entirely discontinued. Through all these troublous times the development of the synagogue had gone on without interruption. In every place it furnished an opportunity for worship, preaching, and study. Services were held on the Sabbath, and on two other days of the week. The Sabbath services consisted of prayers, Scripture reading from both the law and the prophets, and an address or sermon. Its primary purpose was instruction; it was the true school of the nation.

(2) **Jewish Parties.** Religious conditions in general may best be understood by a study of the principal religious and semipolitical parties existent at the time.

a. **THE PHARISEES.** Those among the returned exiles who set their faces against all heathen innovations and all laxity in the enforcement of the law became known as Chasidim. From them sprang the Pharisees. They were the separatists, the holy, the pure, who insisted on the separation of the people of God from all the defilements of heathen life, and the absolute regulation of life in all details of daily conduct by law. They held that salvation was to be gained as a reward of merit for punctilious obedience of the law. The written law was insufficient to cover all situations and details of conduct, hence it was gradually expanded, additions being made in the form of expositions and comments, which came to be known as *the oral law* or the *traditions of the elders*. To copy the written law, to teach and administer it, to know the oral law and transmit it to the younger generation, became a vocation of itself. Those who gave themselves to it were known as *Scribes*.

The *Scribes* formed a guild within the party of the Pharisees. Practically all Scribes were Pharisees, though not all Pharisees were Scribes. Their connection with the law and their learning

brought them high honor among the people, and this distinction in time made them arrogant and proud. The synagogue discourse was usually delivered by a Scribe.

It must not be thought that all Pharisees were hypocrites. Doubtless, among them were not a few humble, God-fearing men who served the Lord in spirit as well as in obedience to the letter. Among worthy Pharisees with whom the New Testament acquaints us were Nicodemus, Joseph of Arimathea, and Gamaliel.

b. THE SADDUCEES. The Sadducees were the priestly party. Gradually, from the time of the return on, the priests had accumulated wealth which in turn they handed down to their descendants, until they had come to hold much of the property. They constituted the aristocracy. In theology they were reactionary. It was to their interest to maintain the ritual and the traditional religious forms and customs. To many of them religion had been lost in formalism.

c. THE ZEALOTS. The Zealot party arose within the ranks of the Pharisees during the rule of Herod I. Filled with an intense religious zeal, and impatient for the coming of the Kingdom, they espoused force and the sword as a means of setting up the Messiah's reign. Their watch-cry was "No Lord but Jehovah; no tax but that to the temple; no friend but the zealot."

d. THE ESSENES. There was a small party known as Essenes, but we have almost no exact information about them.

(3) The Faith of the Common People. Organized religion was principally represented by the parties we have enumerated. Outside of the ranks of these, however, there were many common people, "just and devout," who awaited in faith and patience "the consolation of Israel." The most of them were too busy earning a livelihood to be very regardful of the manner of life ordained by the Scribes. Others of them followed the painful directions of the Scribes, as far as they were able, yet lived in fellowship with God, according to the teachings of the prophets, trusting in his faithfulness and hoping in his mercy. These were the true holy remnant; they it was who heard the word of Jesus with gladness, and from among them he drew most of his disciples.

In the home life of the people is to be found to a large extent an explanation of the perpetuity of their religious institutions. It was pervaded by an atmosphere of piety. Childhood was revered. By birth children were partakers of the covenant. Very early was begun that instruction in the Scriptures which was to instill into the mind of the child love and reverence and absolute loyalty for the religion of his fathers.

6. SOCIAL AND ECONOMIC CONDITIONS

Jerusalem was a great and busy city; its streets swarmed with people. In its shops, open to the street, were offered for sale not only the products of the fields, but also innumerable manufactured articles, among which were many things brought from distant markets. Various trades and occupations were carried on in the midst of the city. Labor was highly respected. The law required that every boy be taught a trade. The streets were narrow and the houses of the people crowded together, yet great and splendid palaces, luxuriously furnished, were not lacking.

In the country parts of Judæa pastoral occupations chiefly prevailed. Galilee was better adapted to agriculture. The more fertile districts produced abundant crops of various kinds of grains. Figs, grapes, and other fruits were plentiful. The whole country was densely populated. Josephus states that Galilee alone had three walled cities and two hundred and four villages. The Gospels give us the impression of a teeming and industrious population.

The rule of Rome brought numerous public works. Jerusalem itself had a theater, and an amphitheater for the public games.

Frequent warfare, the crowded population, and the burdens of taxation kept most of the people poor. The figures in Jesus' preaching of the creditor, the debtor, and the debtor's prison were very familiar to the people. It was not without reason that they were continually asking, "What shall we eat; what shall we drink, and wherewithal shall we be clothed?"

II. CONSTRUCTIVE TASK

1. Consider the commercial greatness of Rome as testified to by the list of articles of commerce given in Rev. 18. 10-19. (Babylon, in all probability, here means Rome.)

2. What is the economic and social condition reflected in the rhetorical figures of the following passages: Luke 12. 58; Matt. 18. 25; Luke 14. 29; 16. 6-7; 12. 18; 19. 23?

3. Study the references made by Jesus to the Pharisees. Why did he so severely condemn them?

4. What evidences do you find in the Gospels that there were many devout and earnest people among the Jews of Jesus' day?

III. MEMORY ASSIGNMENT

(Review fully Chapter V. Also the Historical Summary of Chapter IX.)

1. King of the Jews at the birth of Jesus: Herod I the Great.
2. The successors of Herod I and their respective territories: (1) Judæa, Samaria, and Idumæa, ruled over by Archelaus to A.D. 6; later by procurators; (2) Galilee and Peræa, ruled over by Herod Antipas, as tetrarch; (3) the country to the northeast ruled over by Herod Philip, as tetrarch.
3. Principal Jewish parties in the time of Jesus: (1) Pharisees; (2) Sadducees; (3) Zealots.

IV. QUESTIONS ON THE LESSON

- Describe the extent of the Roman empire.
 Give some notable facts concerning the empire.
 Tell of Herod the Great and his reign.
 Who were Herod's successors? What territory did each receive?
 What was the Sanhedrin?
 Who were the publicans?
 Over what territory did Herod Agrippa rule?
 Describe the circumstances of the fall of Jerusalem. Tell of events following.
 What is meant by "the Dispersion"?
 What was the place of the synagogue in the religious life of the nation?
 Name, and give the principal facts concerning each of the great parties in the time of Jesus.
 What is to be said of the faith of the common people?
 Tell what you can of economic and social conditions.

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Roman Empire.
H.D. p. 805.
2. Roman Rule in Palestine.
H.D. art. Herod, pp. 343ff. D.C. pp 11ff.
3. The Synagogue.
H.D. 882ff. D.C. p. lxxii^{ff}.
4. The Pharisees.
H.D. p. 719f. D.C. p. 630⁷.
5. The Scribes.
H.D. p. 832.
6. The Sadducees.
H.D. p. 818. D.C. p. 630⁷.

CHAPTER XV

THE NEW TESTAMENT

I. LESSON STATEMENT

I. GENERAL VIEW

(1) **Name.** The name New Testament is derived from Jesus' word, spoken during the last supper with the disciples, "This cup is the new testament in my blood." (Cf. Luke 22. 20.) The statement is more correctly rendered in the Revised Version, "This cup is the new covenant in my blood." The new covenant is in contrast with the old covenant made with Moses.

(2) **How the New Testament came to be.** None of the New Testament books were written by Jesus. It is probable that for years after his death none of the apostles wrote anything. They expected the early return of their Lord, and so long as those who had " companied " with them " all the time that the Lord Jesus went in and out " among them could speak out of their personal recollection to all who wished to hear, no need was felt for written records. The making of permanent records was neither as simple nor as inexpensive a process then as it is now, and they were not prepared except under the pressure of real need. But as time passed, that need developed. Many of the first disciples, including some of the apostles, suffered death by martyrdom. Believers were scattered far and wide. Local religious centers were established in widely separated cities and towns. Communication by letter between the leaders and these communities of Christians became necessary. A demand arose in the churches for authentic records of the words and life of Christ. Those who had known Jesus in the flesh came to realize the importance of placing the facts in permanent form for the information and edification of the church.

The New Testament grew out of the life of the early Christian church. It was not written to order. First were certain letters, later the Gospels. Each had its own individual occasion; each was prepared to meet certain specific needs. Thus it may be said that the New Testament was the joint product of definite historical facts and of the Christian experience of the first followers of Jesus. It was the spontaneous outflow and overflow of their spiritual life. First came Jesus Christ; then came the lives and labors of those

whom he inspired, creating certain definite situations; later came counsels and advices, addressed to those situations, by close followers of Jesus, growing out of and combined with a statement of their religious experience, and their explanation of them. Parts of the Gospels and of the Acts are records of historical facts of the Christian beginnings; other parts are the expression of inner experiences of Christians; certain minor parts are simply the record of circumstances which borrow their significance from their relation to important persons and events.

The Old Testament writings are the religious literature of a race, the literature of a nation and of a national church. The New Testament writings are the earliest literature of a religious movement which knew no bounds of race or nation. The Old Testament, previous to the coming of Christianity, was the property of the Jew alone; the New Testament was addressed to people of many nationalities. The Old Testament is the record of a gradual revelation extending over many centuries; the New Testament is the expression of the earliest Christian consciousness, and its writing extended, at most, over a period of a few decades.

(3) Time of Composition. We cannot take up in detail the question of the date of composition of the several New Testament books. There are many divergences of opinion among scholars, and in the case of some of the books there is no general agreement as to the exact time of writing. Of the Epistles of Paul, the first was 1 Thessalonians, written probably in A. D. 52. The Epistle of James is generally believed to be among the first written of the New Testament books and may have antedated 1 Thessalonians. Of the Gospels, the earliest was Mark. Scholars generally agree that it was written previous to, or in the year A. D. 70. Matthew and Luke followed within a few years. The fourth Gospel and the Epistles of John are thought to be the latest of the books of the New Testament.

(4) Language. The New Testament was written in the Greek language. The conquests of Alexander had been followed by the diffusion of the Greek tongue throughout the world. Almost perfect in its power to express thought, it was wonderfully well fitted as a medium of expression of the new faith. The Greek of the New Testament is not the classical form of the language, but what is known as Hellenistic Greek, a peculiar idiom, differing in vocabulary, structure, and style from the former. The Aramaic dialect of the Hebrew language was common in Palestine in New Testament times, and traces of it are found in the pages of the New Testament.

(5) **Literary Forms.** The New Testament is not so varied in literary form as the Old Testament. Of poetry there is very little. Of prose, the principal kinds represented are historical narrative, oratory, reflective writing, and letters. Of the latter, some are personal letters, others are of the nature of essays with a minimum of the personal element. Revelation is the one book in the New Testament representative of apocalyptic literature.

(6) **Genuineness.** The New Testament books are themselves, in their nature and character, the best possible evidence of their genuineness. They bear on their own pages the highest testimony to the unique quality of inspiration which produced them. Criticism has brought forth a convincing mass of testimony to the authenticity of the various books, which is of immense value as corroborative evidence. No amount of such evidence, however, will convince the man who has not the will to believe, while to him whose heart and mind are open, these books are self-authenticating.

The unique character of the books of the New Testament may be strikingly shown by comparing them with the so-called Apocryphal Gospels. Any unprejudiced reader who will compare the simple, powerful narrative of the Gospels with the fantastic, artificial fictions which picture Jesus as a lad making pigeons of mud and causing them to fly, or striking dead another boy who had angered him by tearing down a dam he had built, or, at the resurrection, towering aloft with a head that reached to the heavens, will need no mustering of external facts to convince him that our Gospels are what they assert themselves to be.

While the New Testament books witness to the fact that they are inspired of God, they nowhere disavow having a human element. The Gospels are the Gospels "according to Matthew," "according to Mark," "according to Luke," and "according to John." Each partakes of the individuality of its author. The writers were not wooden instruments, but living men, each with his own mind, and heart, and will. Each man wrote as God moved *him*; the human personality is not like a phonograph record. The authors of the New Testament wrote not merely what had come to them through the medium of sense impressions, but, in addition to what they had seen and heard, according to what their hearts had felt and their souls had realized of the truth.

2. DIVISIONS OF THE NEW TESTAMENT

(1) **The Gospels.** While the Gospels, as stated above, are not the earliest books of the New Testament in date of composition, they

are fittingly placed first because they contain the record of the life and teachings of Jesus Christ, except for whom we would not have had a New Testament.

Gospel means good news, that is, the good news of God made known to man in the person, the life, death, resurrection, and teaching of Jesus. We commonly speak of four Gospels; it is more accurate to speak of the four different accounts of the one Gospel. None of the narratives are complete; as biographies, they cannot be said to be anything more than fragmentary accounts of the life of Jesus.

Because of what the Gospels are, they deserve preëminence in our Bible study. However much attention we may give to other parts of the Bible, we should apply ourselves with still greater diligence and zeal to the study of the life and teaching of our Lord. For Christians, nothing else can compare in importance with this subject.

The first three Gospels have many close similarities. They are constructed on the same general plan; they have many incidents and discourses in common, and not infrequently they use identical language. For this reason they are called the *Synoptic Gospels*, which means "having the same view." The Gospel of John differs in many respects from the other Gospels, hence stands in a class by itself. To illustrate briefly: most of the scenes of the Synoptists' narratives are in Galilee, John's incidents center in Jerusalem; the Synoptists narrate the external events of the ministry, John is principally concerned with the interpretation of events; the Synoptists give many miracles and parables, John gives few miracles and no parables; the Synoptists tell of Jesus' relation to men, John treats of his relation to God.

a. THE GOSPEL ACCORDING TO MATTHEW. The first Gospel bears the name of the apostle Matthew, who also figures in the narratives as Levi, the publican (Mark 2. 14-15; Luke 5. 27-29; cf. Matt. 9. 9-10). Aside from the authorship of this book, Matthew plays an inconspicuous part in New Testament history. Among the outstanding characteristics of this Gospel should be noticed: the prominence given to discourses of Jesus (five great discourses are reported), the quotations from the Old Testament, three times as many as in any other Gospel; the pronounced Jewish atmosphere which pervades it; the presentation of Jesus as Messiah, Judge, and King. It is evident that the author had Jewish readers principally in mind. *His purpose was to convince them that Jesus was the true Messiah, that he founded a universal kingdom, and that all true Jews should forsake Judaism and become followers of Jesus.* Both Renan, the

French skeptic, and the German scholar Julicher, declare Matthew's Gospel to be the most important book ever written. Says the latter: "Matthew is certainly the most important book that has ever been written. It has had such an extraordinary influence upon the church because it is the work of a man who bore in himself the spirit of the great church then coming into existence and knew how to write a Gospel adapted to all believers."

b. THE GOSPEL ACCORDING TO MARK. We have statements from the second century to the effect that Mark wrote what he had heard Peter preach. From the time of the early church fathers, it has been customary to regard the second Gospel as written by Mark under the influence of Peter. It is a narrative full of action, written in simple, vivid, graphic style. Says Farrar: "Swift and incisive, Mark's narrative proceeds straight to the goal, like the Roman soldier on his march to Babylon." The author has rare facility in putting forth striking details and in imparting the touch of reality. Everywhere there is revealed wonderful energy, mighty power. It is so constituted as to make a strong appeal to the practical Roman world. The Gospel was evidently written for Gentiles with the belief and purpose that *the simple, straightforward presentation of the facts of the ministry of Jesus would convince men that he was the Christ, the Son of God*. Accordingly, the facts are briefly and simply presented and then left to make their own impression.

c. THE GOSPEL ACCORDING TO LUKE. The third Gospel is believed to be the work of Luke, "the beloved physician," companion of Paul, to whom is assigned also the authorship of the Acts. For polish of utterance and beauty of style it is unsurpassed. The universal note is strong in it. The author, as he wrote, had in mind Gentile converts to Christianity; sinners and outcasts are partakers of the blessings of the Gospel; Jesus is the brother of men, the sympathizing friend and helper, the Great Physician, the Saviour of mankind. Certain parables, not found elsewhere, are recorded; women figure in the narrative with especial prominence; a long account of the Peræan ministry (9. 51 to 18. 14), which occurs nowhere else, is given. The author's purpose in writing he has himself stated in his preface (1. 1-4). Renan pronounced the Gospel of Luke to be the most beautiful book ever written.

d. THE GOSPEL ACCORDING TO JOHN. The fourth Gospel is commonly attributed to the apostle John. In contrast to the simple historical narrative of the Synoptists, it may be considered an interpretation of the life and work of Jesus. Clement of Alexandria, writing about A. D. 200, states on the authority "of the elders of an

earlier generation" that "John, last, when he saw that the outward facts had been set forth in the (other) Gospels, impelled by his friends, and divinely moved by the Spirit, made a spiritual Gospel." John begins with the call of the first disciples; he makes no mention of the birth, infancy, or childhood of Jesus; nor of the baptism or temptation. He relates no parables and records few miracles. He has no account of the sermon on the mount, the transfiguration, or of the institution of the Lord's Supper. He represents Jesus as Lord and Saviour, the Incarnate Word, who is the life and light of men, the preëxistent and eternal Son of God.

(2) **The Acts.** The Book of Acts stands in a class by itself in the New Testament; it is the one most distinctively historical book, and it is the one book which gives an account of the rise and growth of the early Christian church. From an early period its authorship has been assigned to Luke. It is addressed to an individual, Theophilus, as a continuation of a "former treatise," understood to be the third Gospel. (For further treatment, see chapter xix, p. 141.)

(3) **The Epistles of Paul.** More of the books of the New Testament are from the hand of the apostle Paul than from any other writer. His great work as an organizer of churches in different parts of the world, and his intimate relations with his converts, combined with his aptitude for expressing Christianity in the thought forms of the day, resulted in his writing many letters. Not all have been preserved, although we have thirteen which have been generally ascribed to him. (For further treatment, see chapter xx, pp. 150-153.)

(4) **The General Epistles.** The designation "General," or "Catholic," has been generally applied, since the time of the church fathers, to the seven New Testament books bearing the names of James, Peter, John, and Jude. They are so called because they are not addressed to any particular church, or churches, and, with the probable exceptions of second and third John, are "general," or circular, letters. For convenience of classification, and because it, too, is general in its nature, we include with this group the Epistle to the Hebrews.

a. **THE EPISTLE OF JAMES.** This Epistle is generally accredited to "James, the Lord's brother" (Gal. i. 19), who, for many years, was bishop of Jerusalem. It was evidently written for Jewish Christians. In teaching it is closely related to the Wisdom Books. It has some points of resemblance to the sermon on the mount. There is little doctrinal emphasis; the Christian faith is stated in terms of moral excellence; he that doeth righteousness is accepted of God.

b. **THE FIRST EPISTLE OF PETER.** This letter is with unanimity ascribed to the apostle Peter. It is an important and valuable book, especially rich in consolation to the persecuted and the tempted.

c. **THE SECOND EPISTLE OF PETER.** The church was slow in giving recognition to this letter as from the hand of Peter, and its authorship cannot now be considered as entirely settled. Its main purpose is to guard its readers against false teachings.

d. **THE FIRST EPISTLE OF JOHN.** This letter, from a very early period believed to be the work of the apostle John, is in the nature of a sermon or pastoral address. It has a number of prominent words and ideas in common with the fourth Gospel.

e. **THE SECOND AND THIRD EPISTLES OF JOHN.** These letters bear internal evidence of having come from the same hand as the first epistle. It is uncertain whether they are personal letters or addressed in figurative language to a church. Their main object is to warn against false teachings and against schism.

f. **THE EPISTLE OF JUDE.** The superscription names as author "Jude, the servant of Jesus Christ, and brother of James"—that is, probably, James of Jerusalem. He writes to expose and condemn ungodly men who boldly propagate false teaching in the public congregation, and to exhort his readers to adhere to the true faith and contend for it, and to exemplify purity of life.

g. **THE EPISTLE TO THE HEBREWS.** Origen was so perplexed concerning the authorship of this Epistle as to say, "Who wrote this Epistle God alone certainly knows." Although its title in the Saint James Version attributes it to Paul, the one almost unanimous opinion of modern scholars is that it was not written by him. The keyword of the book is "better." The superiority of the Christian faith to Judaism is elaborately set forth in a series of comparisons. The argument is followed by earnest exhortations.

(5) The Apocalypse. The Book of Revelation. The author describes himself as "John, servant of God." He has generally been identified with the apostle, author of the fourth Gospel, although there is far from being universal agreement. Revelation stands by itself in the New Testament. With the book of Daniel, it belongs to that class of Jewish writing which before the close of the Old Testament canon superseded the earlier forms of prophecy. The message of the book is couched in obscure symbols and images, and in visions, and although they are impressive and beautiful, they are at the same time difficult, and in some cases even impossible, of interpretation. Interpreters have widely differed in their views. The religious value of Revelation lies not in a supernatural disclosure of

great mysteries, but in its testimony to the faith and hope of the persecuted church of Christ, and in its power to comfort, sustain, and inspire burdened souls of every age. The dominating thought throughout is of the final complete triumph of Christ over all forces and agencies of unrighteousness.

3. FORMATION OF THE NEW TESTAMENT CANON

We have evidence that in the second century lists of books regarded as canonical were made. Irenæus (d. 190) declared, "Whatever the prophets proclaimed, the Lord preached, and the apostles handed down," was worthy of acceptance. The first collection of books of which we have record, the Muratorian Fragment, dates from about A. D. 170. There is a Syriac version of the New Testament called the Peshitto, second century, which has all of our New Testament books, except five, and no others. The question of the canon has been practically settled since A. D. 397, for the Third Council of Carthage, of that date, listed all of the books of our New Testament on the ground that these were what had been received by the fathers. Doubtless many other books, of which some are known to us, as the Epistle of Clement, and the Epistle of Barnabas, were given consideration. Through all these years a process of choice and elimination was at work. The guiding principle of the process we are able to discern. *The books which continued to be read in the churches at public worship gradually came to be regarded as the Christian Scriptures. Preference was given to books of apostolic authorship and to other books which agreed with those written by apostles. Thus those books were permanently retained which commended themselves to the Christian consciousness of believers.* No general church council voiced what it asserted to be an authoritative statement until after the beginning of the Reformation, when, in 1546, the Council of Trent of the Roman Catholic Church defined the canon of both the Old and New Testaments. In this canon the Apocrypha was included, and has remained a part of the Catholic Old Testament to this day. Protestants do not recognize the Apocryphal books as canonical. There has never been a decision rendered by a Council of the universal Christian church, nor by a council of all of Protestantism. Nor is such needed, for, as Luther contended, "A Council cannot make that Scripture which is not Scripture by nature."

4. THE NEW TESTAMENT MANUSCRIPTS

As in the case of the Old Testament, the original manuscripts of the New Testament have all perished. The natural deterioration

of the frail materials, wrought by time, combined with the deliberate purpose of enemies of the Christian religion, accounts for this. Fortunately, some few precious manuscript copies of great age have been preserved—it would seem almost miraculously. Of these we name the most important:

(1) **The Vatican Manuscript, Codex B.** This is a manuscript in Greek which contains almost the entire Bible. It is held by many scholars to be the oldest and best manuscript of the New Testament in existence. It is written on fine vellum. It takes its name from the fact that it is in the possession of the Vatican library in Rome. It is believed to date from the first half of the fourth century.

(2) **Codex Sinaiticus.** This manuscript was discovered in a monastery in 1359 at the foot of Mount Sinai by the biblical scholar Tischendorf. It contains the entire New Testament, besides some fragments of the Old Testament. It is written on three hundred and forty-six and one half leaves of finest vellum, made from antelope skins. The discoverer dates it A. D. 340.

(3) **Codex Alexandrinus.** Little is known of the early history of this manuscript. It is now in the British Museum. It contains not only the New Testament, but the entire Old Testament and some fragments of other writings. It dates from the first half of the fifth century.

(4) **Other Manuscripts.** Besides these, there are about one hundred other ancient Greek manuscripts. All of these are written in capital letters, without separation between the words, and from this fact are called *uncials*. In addition, there are some two thousand later, or more modern, manuscripts, dating from the ninth to the fifteenth century, written in an ordinary running hand. These latter are called *cursives*. While it is greatly to be regretted that we have no autograph copies of the New Testament books, it should also be realized that we are very fortunate to possess so large a number of ancient manuscripts, especially when it is remembered that of the great classics scarcely a dozen manuscript copies of any one are in existence.

II. CONSTRUCTIVE TASK

1. Write out in parallel columns the following passages: Matt. 26. 31-35; Mark 14. 27-31. Luke 22. 31-34; John 13. 36-38. Make a close study of these passages, noting minutely the resemblances and differences in sentences,

clauses, and words. Which three of the accounts have most in common?

2. Read the following passages and note the ascertainable facts concerning Mark, the author of the second Gospel: Acts 12. 12, 25; 15. 37, 39; Col. 4. 10; Philem. 24; 2 Tim. 4. 11; 1 Peter 5. 13.

3. Read the preface to Luke's Gospel (1. 1-4). Write out the reasons which the author gives for writing. Compare a reason which John gives for writing (20. 31).

4. Read as much of the Gospel of Luke in one sitting as your time permits and verify by example the characteristics of the book named above.

5. Compare the Epistle of James with the sermon on the mount. What teachings have they in common?

6. Read the Epistle to the Hebrews and notice its key-word, "better." As Christians, what do we have better than the Jews had?

III. MEMORY ASSIGNMENT

Review fully the memory assignment of Chapters II and III.

IV. QUESTIONS ON THE LESSON

- Where did the New Testament get its name?
- Tell as fully as you can how the New Testament came to be.
- Within what dates was the New Testament written? Which were the earliest books? The latest?
- In what language was the New Testament written?
- Name the principal literary forms of the New Testament.
- How do we know the New Testament books to be genuine?
- Why should the Gospels have first place in our Bible study?
- Why are the first three Gospels called the "Synoptic Gospels"?
- Give in turn the principal characteristics of each of the Gospels.
- Why are the "General Epistles" so called? State the principal facts concerning each.
- Describe the process by which the New Testament Canon was formed.
- Name the principal New Testament manuscripts.

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Acts of the Evangelists.
H.D. p. 304¹.
2. The Synoptic Problem.
D.C. p. lxxxiii. H.D. p. 305².
3. The Gospel of Mark.
D.C. p. 723⁴. H.D. p. 578ff.
4. The Gospel of John.
D.C. pp. 770-773. H.D. pp. 477.
5. The Book of Revelation.
D.C. pp. 1065-1069. H.D. p. 797f.
6. The Epistles of Peter.
D.C. p. 1038-1040, 1048-1049. H.D. pp. 714ff.
7. The Text of the New Testament.
D.C. p. xv⁸. H.D. p. 916f.

CHAPTER XVI

THE BIOGRAPHY OF JESUS

I. LESSON STATEMENT

1. THE GOSPELS AS BIOGRAPHIES

The Gospels cannot be considered biographies of Jesus in the sense that they undertake to give a complete account of his life. The author of the fourth Gospel intimates that he leaves unwritten much more than he presents (John 21. 25). Each writer selects certain material, presumably that which, in his judgment, will serve him best in fulfilling the object for which he writes. Each Gospel in a measure supplements the others, for each has some independent material. We shall consider briefly the characteristics of each Gospel as a biography.

(1) The Gospel of Matthew. It is a first step in Matthew's purpose to prove that Jesus is the true Messiah of the Jews. In accordance with this purpose he chooses those teachings and incidents which support this thesis. He selects for use those acts which are in fulfillment of Old Testament prophecies. It might almost be said that the motto of Jesus' life as presented by Matthew is: "I am come to fulfill." He not only fulfills prophecy, he is the consummation of the long and checkered history related in the Old Testament. He is the realization of all the hints, foreshadowings, and predictions of the true king. In this seed of Abraham through whom blessing comes to all nations, the promises made to the father of all believers are fulfilled.¹ Matthew gives little heed to chronological order; he arranges his material by topics rather than in order of occurrence. For example, chapters five to seven present Jesus as a teacher; chapters eight and nine, as a worker of miracles; chapter thirteen brings together in one group parables spoken at different times.

(2) The Gospel of Mark. The second Gospel is a simple, direct, unadorned, rapidly moving account of the public career of Jesus. There is no genealogy connecting Jesus with the chosen line; there is no story of the infancy; there is no emphasis upon the fulfillment of prophecy. The author is interested not in showing Jesus' relation to the past or in demonstrating that he is the promised Messiah of the Jews, but in presenting him as he formed a part of the life of

¹Cf. Dods, *Introduction to the New Testament*, p. 21.

his day and as he appeared to the men of his times. The narrative centers in the busy Galilæan ministry and in the supreme events of Passion week. There is little evidence of any attempt at literary construction. Although discourses and sayings are not lacking, there is a preference for the deeds of Jesus. These are reproduced as though borne freshly in memory, presenting a realistic picture full of details. These extend even to the bodily movements of Jesus and to the expression of his face. Thus we have record of how Jesus, when he had taken the loaves and fishes from the disciples, "looked up to heaven, and blessed, and brake the loaves" (6. 41). When he healed the deaf mute he "took him aside from the multitude" and "put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, be opened" (7. 33-34). Frequently, as here, the feelings of Jesus are described; likewise the effects produced on the people, as, when he healed the sick of the palsy, the witnesses were "all amazed, and glorified God, saying, We never saw it on this fashion" (2. 12). (See also 3. 5; 8. 12; 6. 6; 7. 37.) While Mark's is the briefest of the Gospels, it has such wealth of detail that not infrequently its account of events common to the Synoptists is longer than the parallel accounts.

(3) **The Gospel of Luke.** The third Gospel, more than any of the others, is entitled to be called a biography of Jesus. In his opening statement the author declares his intention to write an orderly account, and in this, it seems evident, he succeeded. The completeness of his narrative is shown by the facts that he begins with events antecedent to the birth, records incidents of the infancy and childhood found nowhere else, and has a considerable body of material dealing with the ministry of Jesus possessed by no other Gospel. Jesus is shown to have been born among the poor and lowly, humble shepherds celebrate his birth, his parents offer for him the sacrifice of the poor, and as a man he was homeless, having not where to lay his head. The human aspects of Jesus are strikingly set forth; by his genealogy he is declared to be a member of the universal human family, "the son of Adam, which was the son of God" (3. 38); as a child he is subject to the ordinances of the law and to parental authority, and as man subject to like temptations as other men. To Luke we are chiefly indebted for our knowledge of Jesus as a man of prayer. But the author also presents him in his divine aspects; he calls him "Lord" more often than either of the other Synoptists.

Jesus ministers with divine compassion and love to sinful and

suffering men. He is the friend of the outcast. The parable of the prodigal (15. 11-32), the story of the good Samaritan (10. 25-37), the incident of the visit to Zacchæus, the publican (19. 1-10), the anointing of Jesus by the sinful woman in the house of Simon the leper (7. 36-50), with other like incidents, are here alone recorded. Jesus is also shown to be the protector of the weak and helpless; he has sympathy with the poor, with the unfortunate, and with little children. He is gentle and long suffering. As in no other Gospel, women occupy a place of prominence in the narratives.

It is to be noted that the third Gospel alone refers to Jesus' application to himself of the words of Isaiah 61. 1. Reference is also made to Jesus' quotation on this occasion of the proverb, "Physician, heal thyself." He is portrayed as the Great Physician, healer alike of the bodies and the souls of men. His recorded miracles are largely miracles of healing; of the six which are peculiar to this Gospel, five are miracles of physical healing.

(4) The Gospel of John. John writes to convince men that Jesus is the Christ, the Son of God. It is his thought that this result can be best attained by presenting the facts of the life of Jesus which had appealed most strongly to him. He wants his readers to see Jesus as he had seen him. This desire influences his method of presenting his facts. He gives the facts plus an interpretation, his understanding of the significance of the facts. Sometimes even in his reports of a conversation or discourse he so recasts and interprets the original sayings that it is difficult to distinguish between the exact words of Jesus and the comment or explanation which has been added. (See, for example, 3. 16-21.) We know that much of the original language has been preserved, but taking the Gospel as a whole, it may be said that the report of the life and words of Jesus is mediated to us through the thought and experience of another. Fortunately for us, the writer is that one of all the contemporaries of Jesus who best knew, best loved, and best understood him. He had also rare spiritual discernment. In consequence, the events and teachings conveyed to us are those which are most significant and profound. While, therefore, the fourth Gospel can least of all be styled a biography of Jesus, in the common sense of the term, it is at the same time one of those which we could least afford to do without. No other book in the world is quite so dear to the heart of the devout believer as the Gospel of John. It speaks to the deep reaches of the human mind and soul. It has a charm and power of attraction that are all its own. It gives us a view of Jesus which we get nowhere else. Many hold

that it presents the highest and truest revelation of Jesus ever given to his followers.

Many of the outstanding events of Jesus' life, as related by the Synoptists, are passed over in silence by the fourth Gospel. Chief stress throughout is placed upon events occurring in Judæa, especially in Jerusalem; a large part of the Gospel is given over to reports of conversations and discourses of Jesus. A number of these, as the conversation with the woman of Samaria (4. 4-26), the discourse on the bread of life (6. 22-71), and on the light of the world (8. 12-30), are not found elsewhere. A peculiarity of these discourses is that they are self-revealing; in them Jesus discloses his thought about himself in a remarkable way. Constantly, by means of these self-disclosures, the writer keeps us in the presence of the Divine Christ. Withal, the account exhibits a vividness of detail which assures us of the writer's clear memory of the events and words which he records.

2. THE LIFE OF JESUS

(1) The Birth and Early Life of Jesus.

a. BIRTH AND INFANCY. Matthew and Luke agree that Jesus was born in Bethlehem of Judæa in the days of Herod. The common chronology, which dates from the sixth century, is known to be incorrect. Herod the Great died B. C. 4. The probability is that the birth of Jesus occurred about B. C. 6. After the fulfillment of the Jewish religious rites customary at the birth of a male child, from fear of Herod the family fled to Egypt, where they remained until Herod's death, and then returned to Nazareth.

b. CHILDHOOD AND YOUTH. A single brief reference is all that is contained in the Gospels concerning the childhood of Jesus, but Luke's statement is rich in suggestion. It presents to us the picture of an ideal childhood in which a strong body, an alert mind, a submissive will, and an obedient heart were combined in a continually developing personality. At about twelve years of age a Jewish boy became a "son of the law." Previous to this time, in addition to the careful religious instruction of a home where devout piety prevailed, he had doubtless had the training of the synagogue services and the synagogue school. The intimation of the temple incident is that even at this age something of the profound knowledge and wonderful understanding of the Old Testament so characteristic of Jesus' maturer years was already manifest. We may well believe that in the ensuing years of silence and obscurity, through daily discipline, earnest and prolonged searching to know and to do the

Father's will, habitual practice of prayer, and unvarying obedience to the Spirit's leading, the youth Jesus came gradually into possession of that marvelous perfection of character which, revealed to the world in the brief period of his active ministry, has received the reverent admiration of all succeeding centuries.

(2) Opening Events of Jesus' Ministry.

a. **THE MINISTRY OF JOHN THE BAPTIST.** John proclaimed the near approach of the kingdom of God. He was a unique figure, reminding us in many respects of the prophet Elijah. Apparently without any previous consultation with Jesus, conscious within himself that a day of great spiritual opportunity and privilege was at hand, he went forth into the region of Judæa and the Jordan valley to preach a stern message of denunciation, of warning, and of invitation to repentance. He baptized, but made no attempt to attach disciples to himself, pointing instead to a Coming One, whose baptism would be spiritual, and who would exercise judgment.

b. **THE BAPTISM AND TEMPTATION.** Jesus set his seal of approval on John's work by presenting himself for baptism. At first John demurred, then consented to baptize him. In his baptism Jesus was conscious of the Holy Spirit's coming upon him, and of the Father's attestation of his divine sonship. Luke says, parenthetically, that Jesus at this time was about thirty years of age. The baptism was immediately followed by a period of special temptation. There had come to Jesus a new sense of his power. Increase of power always brings temptation. How should this power be used? The evil suggestions were for ministry to self, for vain display, for self-aggrandizement. But Jesus had hidden the Word of God in his heart and on every occasion he was aided by it in successful defense.

c. **FIRST FOLLOWERS AND THE EARLY JUDÆAN MINISTRY.** The fourth Gospel alone records certain opening events of Jesus' ministry. (See John I. 19 to 4. 42.) John the Baptist introduced Jesus first to priests and Levites from Jerusalem, and then to some of his own disciples, in such a way as to enlist them as followers of Jesus. With few details supplied, the scene of this early ministry shifts rapidly from Judæa to Galilee, thence again to Judæa for seemingly a brief period, then back again to Galilee by way of Samaria.

(3) The Galilæan Ministry.

a. **BEGINNINGS IN GALILEE AND FIRST OPPOSITION.** The imprisonment of John the Baptist by Herod Antipas was immediately followed by the coming of Jesus to Galilee, which was to become the scene of the greater part of his ministry. He removed his residence from Nazareth to Capernaum, and from that city as a center he

began to preach to the people that the kingdom of God had come, and to teach in the synagogues. He extended to four men, Simon, Andrew, James, and John—already his disciples—an invitation to turn from their occupation of fishing and to become “fishers of men.” He commanded the attention and interest of the multitude by exercising a ministry of healing in Capernaum and its vicinity, and then, when they thronged about him with excess of curiosity, he departed on a tour of preaching and teaching through Galilee. As he went from place to place, an example of tireless energy in ministry to the bodies and souls of men, he drew after him a company of disciples. We have reason to believe that there were more of these followers than are mentioned by name in the Gospel narratives. The call of Levi, the publican, who became known as Matthew, receives special mention. Opposition, born of religious prejudice, began to be manifest. Scribes and Pharisees openly opposed themselves, incited by the attitude of Jesus toward the “oral law” or teaching of the rabbis. Specific examples are to be seen in the cases of the question about fasting and of the disciples’ plucking grain on the Sabbath. (See Mark 2. 18-22; Mark 2. 23-28.) Jesus did not endeavor to placate these leaders, though he clearly realized their great influence with the people, but, on the contrary, publicly attacked them as hypocrites. The fame of Jesus spread widely among the people during these days.

b. CHOOSING OF THE TWELVE AND THE SERMON ON THE MOUNT. From the company of disciples Jesus now chose twelve apostles to be his authorized representatives, to go forth in his name and impart his teaching to the world. To them and the whole company of disciples he gave that most notable summary of his teaching, the sermon on the mount. Accompanied by the apostolic band, and at times by other disciples, he itinerated from place to place, ministering in body, mind, and soul to all in need, and using his acts of mercy and kindness as means of enforcing his spoken message.

c. SPREADING THE GOSPEL THROUGHOUT GALILEE. The synoptic accounts report a remarkable series of miracles as taking place at this time. He stilled the tempest, cured the demoniac, raised the daughter of Jairus from the dead, gave sight to the blind, and caused the dumb to speak. (See Matt. 8. 18 to 9. 34.) These were followed within a short time by the feeding of the five thousand. These miracles were occasional incidents in a constantly continuing work of evangelization. Jesus preached to the people wherever they gathered together. Not infrequently he addressed great crowds, but he seemed to prefer speaking to a few people at a time. He gave

much attention and time to training the twelve. Later he sent them out two by two, preparing them to carry on his work.

d. THE CRISIS IN GALILEE. Strange as it may seem, there were those who found reason for offense even in such a gracious and beautiful ministry as this of Jesus. His early acquaintances at Nazareth, even some of his relatives, not able to understand him, resented his claims and opposed themselves to him (Mark 6. 1-6). The Pharisees, jealous of their own popularity and power, were stirred, first to jealousy, and then to hatred. The common people heard him gladly, and many turned from their haughty, self-appointed leaders to him, the meek and lowly teacher, who by his spirit and his words revealed the heavenly Father anew to them. This stirred the Pharisees to more intense jealousy. Jesus did not patronize them, but boldly exposed their hypocrisy, their spiritual pride, their lack of godlike qualities of character, and condemned them in severest terms. Their enmity and hostility were aroused. Earlier in his ministry, while he was comparatively unknown, they had taken no pronounced measures against him. But now, his popularity having become widespread, they planned open and aggressive opposition. The interest of the multitude in him was shown to be superficial. They wanted a popular hero, a spectacular Messiah, a political leader who would organize revolt against Rome. They attempted to make him their king by force (John 6. 15). But Jesus steadfastly refused to accede to their Messianic ideas and demands, and presented his mission in its exclusively spiritual character. It was not his work, he declared, to feed the multitude with bread, such as Moses gave, but to impart to them his Spirit and his truth. At this juncture the multitudes began to turn from him. Many professed disciples also forsook him, but the twelve remained true. Up to this time he had told them little of himself. Gradually, however, they had been coming to their own appreciation of him, and now, when, on a journey for retirement and rest in the region of Cæsarea Philippi, he asked them for their estimate of him, Peter, as spokesman, declared their conviction that he was the Christ, the Son of God (Matt. 16. 13-20). Jesus accepted this confession from their lips and declared to them that it was heaven-born. But he further indicated that the time had not yet come for this to be spread abroad, and asked them to tell no man.

e. THE FINAL PERIOD OF THE GALILEAN MINISTRY. From this time on a new element entered into the teaching of Jesus. He began to declare to his disciples that he must suffer rejection and condemnation by the leaders of the people, and be killed by them.

At first the disciples revolted strongly from this, but afterward appear to have placed it in the background of their thought. Jesus declared to them that this test of rejection and condemnation, which he had already met in anticipation, was also the test of true discipleship; that his disciples could gain the true life only by a readiness to lose the present life for his sake. This first definite teaching of Jesus concerning his rejection was followed very shortly by his transfiguration. We cannot but feel that the two have a very intimate connection. Throughout this period preceding the final departure from Galilee, the most prominent feature of Jesus's work was his instruction of his disciples.

(4) The Peræan Ministry.

a. THE RAPID ROUND OF EVENTS. It is difficult—indeed, quite impossible—to fix chronological periods in the life of our Lord. Some scholars have maintained that the active ministry extended over a period of between three and four years. Other eminent students have contended for a period of one and a half years. None of the evangelists were sufficiently interested in the time element to furnish us with conclusive data. Upon this all are agreed, that from the occasion of Peter's confession events rapidly crowded on the tragic end. Preceding the departure from Galilee, there was an autumn journey to Jerusalem to the Feast of Tabernacles. (See John 7. 1 to 8. 59.) At the Feast of Dedication, Jesus was again in Jerusalem (John 10. 22-42), but of the intervening events we have scant information.

b. TEACHING THROUGHOUT PERÆA. The duration of the Peræan ministry was doubtless brief. Its object, apparently, was to carry the gospel to that section of Jewish territory to which Jesus had previously given little attention. Seventy disciples were sent out on a tour of evangelization. Jesus himself was also busily engaged in teaching. One of the crowning miracles of Jesus' ministry, the raising of Lazarus, took place about this time.

c. APPROACHING JERUSALEM. The readiness of many to receive his message with gladness did not blind Jesus to the growing and deepening opposition to him on the part of influential parties among the Jews. The chief priests, Sadducees, joined hands with the Pharisees in this opposition. With a clear recognition of the consequences involved, Jesus steadfastly set his face to go up to Jerusalem. On the way he told his perplexed and amazed disciples that the inevitable end would be his death by crucifixion. At Bethany he gratefully accepted an expression of self-sacrificing devotion from Mary as an anointing of his body for death.

(5) The Passion Week.

a. THE TRIUMPHAL ENTRY. This was Jesus' public proclamation of Messiahship. Before this he had carefully refrained from such an announcement. But the time had come when he desired it to be understood that he was the Christ, and to this end he carefully planned the fulfillment of a distinctly understood Messianic prophecy, and accepted from the people Messianic titles. The triumphal entry probably took place on Sunday, the first day of the week.

b. OPEN CONFLICT WITH THE JEWISH RULERS. On the following day Jesus again asserted his royal authority by cleansing the temple. This was succeeded on Tuesday by open conflict. Jesus boldly declared to the Jewish rulers that they fought against the Lord. His warnings and the condemnation of their evil course only intensified their enmity and deepened their determination to take his life. Probably on the evening of this very day the conspiracy was entered into between the chief priests and Judas for his arrest. Wednesday was spent, it is thought, at Bethany in quiet retreat with his friends. On the evening of Thursday the Last Supper was celebrated, and the Master, in anticipation of what was about to take place, spoke his farewell messages of instruction and consolation to his own.

c. ARREST, TRIAL, AND DEATH. During that same night, Jesus was taken, through the treachery of one of the twelve, and led, bound for trial, first to the Jewish Sanhedrin, then to Pilate, the Roman procurator of Judæa. The charges brought against him were that he had blasphemed by calling himself the Son of God, and that he was a traitor to Rome because he claimed to be a king. Pilate was disposed to dismiss the charges and to release Jesus; but, influenced by the insistent and angry demand of the mob, led by the chief priests, he cowardly delivered him to their will, consenting to his crucifixion. The turbulence of the mob and the cupidity of the favor-seeking official are strikingly indicated by Luke's statement: "They were urgent with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate gave sentence that what they asked should be done. . . . Jesus he delivered up to their will" (Luke 23. 23-24).

The sentence of Pilate was carried out with unseemly haste. Before the setting of Friday's sun the greatest tragedy of the world's history had been enacted and the dead body of the Man of Galilee lay in the rock-hewn tomb of Joseph of Arimathea.

d. THE RESURRECTION. It remained for the guilty conspirators themselves to give largest credence to the declaration of Jesus that

he would rise again. While his disciples in sorrow and despair dispersed to their former homes, the chief priests and the Pharisees were using every means to make sure his tomb. But his spirit could not be bound, and when, at the dawn of Sunday, woman's devotion led two on love's errand of ministry to a dead body, they found an empty tomb. Jesus had risen from the dead.

(6) The Forty Days.

a. THE APPEARANCES OF JESUS AFTER HIS RESURRECTION. Jesus appeared to his disciples on several occasions, at intervals, during a period of forty days. At these times he reassured their faith in him as the Christ, declared to them that it was inevitable that he should be rejected, should suffer, and should rise again, and gave to them the great commission of world evangelization, promising them his presence and his Spirit's power in its fulfillment.

b. THE ASCENSION. Finally, at Bethany, he departed from his disciples in bodily presence, having given to them his benediction, and having received from them their adoration as their Master and Lord.

II. CONSTRUCTIVE TASK

1. Matthew in thirty-two places uses the term kingdom of heaven. Is this used in any of the other Gospels? What is the parallel term commonly used by the other evangelists?

2. By the aid of a Harmony of the Gospels, if one is anywhere available for your use, make a list of (a) the events in Jesus' life, (b) the parables, and (c) the great passages in the discourses of Jesus which are found only in Matthew's Gospel.

3. Read in turn several chapters in Mark and in John, then, laying aside all books, write a brief statement on the likenesses and differences which you noticed in their method of presentation.

4. Read as much of the Gospel of Mark as your time permits and insert in the account, in their proper places, divisions and subdivisions of the life of Jesus as given in the Lesson Statement.

5. Write out briefly an account of the trial of Jesus.

III. MEMORY ASSIGNMENT

1. Principal periods in the life of Jesus: (1) Birth and Early Life; (2) Opening Events of His Ministry; (3) The Galilean Ministry; (4) The Peræan Ministry; (5) The Passion Week; (6) The Forty Days.

2. Subdivisions of the First Period: a. Birth and Infancy; b. Childhood and Youth.

3. Subdivisions of the Second Period: a. The Ministry of John the Baptist; b. The Baptism and Temptation; c. First Followers and the Early Judæan Ministry.

4. Subdivisions of the Third Period: a. Beginnings in Galilee and First Opposition; b. Choosing of the Twelve and Sermon on the Mount; c. Spreading the Gospel throughout Galilee; d. The Crisis in Galilee; e. The Final Period of the Galilæan Ministry.

5. Subdivisions of the Fourth Period: a. The Rapid Round of Events; b. Teaching throughout Peræa; c. Approaching Jerusalem.

6. Subdivisions of the Fifth Period: a. The Triumphal Entry; b. Open Conflict with the Jewish Rulers; c. Arrest, Trial, and Death; d. The Resurrection.

7. Subdivisions of the Sixth Period: a. The Appearances of Jesus after His Resurrection; b. The Ascension.

IV. QUESTIONS ON THE LESSON

In what sense are the Gospels not biographies?

In accord with what purpose does Matthew select his material?

Give the leading characteristics of Mark's Gospel.

Give reasons why Luke's Gospel is more truly a biography than others.

Describe the general character of the fourth Gospel as a biography.

When and where was Jesus born?

What do we know of his childhood?

Tell about the ministry of John the Baptist.

Why are the baptism and the temptation so closely related?

What were the principal opening events of Jesus' ministry?

Narrate the facts concerning the beginnings in Galilee.

How were the twelve apostles chosen?

Give particulars concerning the spread of the gospel throughout Galilee.

What brought on the crisis in Galilee?

What is to be said about the chronology of Jesus' ministry?

Characterize the Peræan ministry.

What was the significance of the triumphal entry?

Describe the conflict with the Jewish rulers.

What charges were preferred against Jesus?

Explain how the condemnation of Jesus was brought about.

Give the principal facts concerning the resurrection and the events of the forty days.

V. REFERENCES FOR SUPPLEMENTARY READING

1. Characteristics of Matthew's Gospel.

D.C. p. 62off. H.D. p. 592².

2. The Aim and Character of Luke's Gospel.

D.C. p. 735f. H.D. p. 559⁴.

3. The Early Life of Jesus.

D.C. p. lxxiv². H.D. p. 446⁴.

4. The Mighty Works of Jesus.

D.C. p. cxvff. H.D. 449(ii).

5. The Training of the Twelve.

H.D. p. 449(iii).

6. The Trial of Jesus.

D.C. pp. 713-716. H.D. p. 455(i), (ii), (iii).

CHAPTER XVII

THE GOSPEL OF A DIVINE PERSON

I. LESSON STATEMENT

1. THE REVELATION OF A LIFE

The Gospels furnish us more than a bare record of facts in the life of Jesus. They present us a picture of one who was in himself a divine revelation. We see in them the glory of God shining in the face of Jesus Christ.

The gospel contained in the New Testament is the gospel of a Divine Person. The unique aspect of the gospel is not to be seen in the teaching of Jesus—supremely important as that teaching is. There had been other great religious teachers before him; many of the things which he said others before him had said. It is significant that, so far as we know, Jesus did not give direction to his disciples to record his sayings. The great contribution of the gospel to religion is the personality of the historical Jesus. The revelation of God to the world was in the Person of Jesus Christ.

His words were the truth of God to men, but the deeper fact is that he himself was the truth. "The words of Christ were so completely parts and utterances of himself that they had no meaning as abstract statements of truth uttered by him as a divine organ or prophet. Take away himself as the primary (though not ultimate) subject of every statement, and they all fall to pieces. Take away their cohesion with his acts and his whole known person and presence, and they lose their power."¹

The apostle John was profoundly right when he made his Gospel a presentation of the character, the mind, the nature of Jesus. He was not so much interested in reporting about Jesus as in revealing to us his personality. To him Jesus himself was more than his words. He saw in him the Supreme Word of God. The words which he spoke were but broken fragments compared to the perfect utterance of his Person.

The Synoptic writers shared this feeling, as we realize when we recall that they sketch for us the activities of Jesus quite as fully

¹Hort, *The Way, the Truth and the Life*, p. 207.

as they record his words. To all of the evangelists Jesus' association with publicans and sinners, for example, spoke a not less meaningful message than the parables, and his submission to suffering and death was far more significant than his spoken words about sin.

In all of this the disciples followed the example of their Master. For Jesus, we must remember, offered himself to men, "He himself was the central word of his own preaching. He offered himself to the world as the solution of its difficulties and the source of a new life. He asked men simply to believe in him, to love him, to follow him. . . . To those who became his disciples he gave doctrine and instruction in many things. But to those who were not yet his disciples, to the world, he offered first of all himself, not a doctrine, not a plan of life, but a living Person. . . . Christ was his own Christianity. Christ was the core of his own Gospel."¹

So we should study the Gospels not merely to familiarize ourselves with the historical outline of the life of Jesus, or with his teachings; we should study them as the Portrait of Jesus Christ, as revealing to us the Divine Person, and as seeking to know what it was that Jesus in himself showed to the world. Within the limits of a single chapter we can call attention to a few lines only in the picture.

2. WHAT THE GOSPEL PICTURE REVEALS

(1) A Loving, Saving God. Jesus repeatedly declared his oneness with God. When Philip said to him, "Show us the Father and it sufficeth us," Jesus replied: "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. How sayest thou then, Show us the Father?" (John 14. 8-9.) Jesus thus declared that what he was, God is; in him the nature of God is revealed. In his life is the sure proof that God is, and the plain demonstration of what God is.

Says Stevens: "Jesus' doctrine of God is to be derived, therefore, not merely from what he said about God, but from what he did and was. He is himself the revelation of God, the interpretation of God to man. His life is the self-utterance of God in history. He is the true, living Word of God, the image, the expression of Deity whereby we learn most of the nature and feelings toward us of the infinite and invisible God. He reveals God's fatherly qualities by exhibiting toward men a more than human compassion and tenderness, and by himself living, in his relation to God, a perfectly filial life, thus

¹Van Dyke, *The Gospel for an Age of Doubt*, pp. 60, 61, 62.

showing man how to be certain of God's fatherhood by himself living as a son of God."¹

The early church saw God in Jesus. This was their certain and steadfast conviction. In giving expression to the conviction they made use of many different terms. They said he was the express image of his Person, the uttered reason of God, the first born or only begotten Son of God, the outshining of the divine majesty. These terms were used, not as definitions of the relations between God and Jesus, nor as descriptions of the constitution of Jesus' person, but as telling what Jesus was to them. With a like religious faith we may go to the gospel picture of Jesus to see for ourselves God there revealed to us. Our revelation comes mainly, not by taking over the terms used by other ages, now become crystallized into hard, changeless forms, but by following the example of those early disciples—going to the gospel portrait with open minds and trusting hearts and allowing it to speak its message directly to us.

How wonderfully the compassion and love of God are shown in the love of Jesus for men! How strangely mingled are pity for the sinner and condemnation for his sin! How ceaseless the efforts for the alleviation of human ills! What joy and blessing invariably flow out of the Divine presence! How uniformly beneficent are all his acts! How more than sufficient for all possible human needs the goodness of God is seen to be! How near is God brought to men, and how free is access to him shown to be!

But just as it is true that the revelation of Jesus is not fully or perfectly expressed in his words alone, so is it also true that the revelation of his Person cannot be adequately described by others in words. Newman Smyth has said: "No rich personality has ever yet put itself wholly into speech." To which we add, Nor is it within the power of others' words to give it complete expression. We may believe that even the Gospels fall short of fully showing forth his glory. Nevertheless if one goes in the right spirit to the Gospels and there remains in earnest contemplation, he will behold a new and personal revelation, the unveiling of the face of God, the making clear of the countenance of the heavenly Father.

(2) A Victorious Human Life. If Jesus was the revelation of God to man, he was scarcely less the revelation of man to himself. We see him living a life subject to all the limitations under which other men lived, yet manifesting none of their weaknesses or shortcomings. How humble and poor and mean his life was, measured

¹The Teaching of Jesus, pp. 80-81.

by the standards of our time. The conveniences and luxuries so essential to our well-being and happiness, as we think, were all strange to him. He was hedged about with restrictions which would be exceedingly irksome to a modern man. He was misunderstood by his kinsfolk and nearest friends; rejected by the nation whose greatest prophet he was; unjustly persecuted by those in power; deserted by those who had sworn eternal allegiance to him, and finally subjected to the most ignominious death known to the legal authorities of the times in which he lived, and through the whole terrible shameful course by not so much as a word, gesture, or look, did he commit that for which he could be censured by the keenest critic. In amazement and wonder well may we exclaim, "Behold the man!"

Ponder Sidney Lanier's tribute:

. . . "All, all I pardon, ere 'tis asked,
Your more or less, your little mole that marks
You brother and your kinship seals to man.

But thee, but thee, O sovereign seer of time,
But thee, O poet's poet, wisdom's tongue,
But thee, O man's best man, O love's best love,
O perfect life in perfect labor writ,
O all men's comrade, servant, king, or priest—
What *if* or *yet*, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's or death's—
Oh, what amiss may I forgive in thee,
Jesus, good Paragon, thou Crystal Christ?"

What a revelation of the moral possibilities of human nature is here. Jesus declares that he lives the overcoming life by virtue of union with God; he invites men to share his life and the life of God (John 6. 56-58; 14. 23. Cf. also Gal. 2. 20). What he is, man ought to be, and by his help may be.

(3) **The Power of Death Overcome.** The resurrection of Jesus is to be distinguished from all other cases of resurrection. Lazarus, for example, was raised from the dead to continue his former mode of existence. Jesus did not rise from the grave with his former body, merely to continue the life he had previously lived. In his resurrection mortality was swallowed up of life; it was the revelation of a victorious spiritual life. It is just this unique quality of Christ's resurrection which gives to it its significance as a revelation of immortality.

To Paul, as doubtless to the other apostles, the value of the resurrection as a revelation can scarcely be overestimated. For him Christianity and the resurrection of Jesus stand or fall together. "If Christ hath not been raised, then is our preaching vain, your faith also is vain." (1 Cor. 15. 14.) The pages of the New Testament bear evidence that the resurrection was a revelation with power to the scattered and dismayed disciples. The death of Jesus left the disciples oppressed with gloom, well-nigh overcome with mingled stupefaction, sense of defeat, hopelessness, and despair. The resurrection worked a marvelous change in their spirit. It turned mourning into joy, despair into courage, darkness into day; it changed to their eyes the whole aspect of life and death, of the world that is and of that which is to come. A revelation, indeed, was the event which intervened between the blank despair of the day of crucifixion and the exultant joy and courageous boldness of Pentecost and succeeding days.

What the resurrection was to the first disciples it ought to be to the disciples of to-day. For us it brings life and immortality to light. For us as for them it is the crowning revelation, as it is the supreme miracle, of the gospel.

(4) A Living, Ruling Christ. The last impression of Jesus to be gained from the Gospels is that of a Triumphant Christ. The teaching of Jesus comes to us as a voice out of the past; Jesus himself lives and reigns as the Lord and Saviour of men. "Christ is not merely the world's most glorious memory. He is also its soul and its salvation."

The manifestation of Christ to Saul transformed him into a Christian apostle. Certain facts stand out clear and indisputable on the pages of the historical account. He who had been a persecutor was suddenly transformed into a believer. From that hour to the hour of his death he never ceased to believe and to declare that the living, ruling Christ had appeared to him. Previously he had had no suspicion that Christian believers were in the right. He had not believed in the resurrection. It was the appearance of Jesus to him which convicted him of the error of his ways and convinced him that Jesus was risen from the dead as the Christ of God. By the revelation he who had been the arch enemy of the church was transformed into its chief apostle—the devoted advocate, slave, and martyr of the Christ. This experience was to be the forerunner of many others similar to it. "The experience has been repeated and

¹Nicoll, *The Church's One Foundation*, p. 172.

testified to by countless millions of civilized men and women in all nations and of all degrees of culture. It signifies not whether the conversion be sudden or gradual. . . . In all cases it is not a mere change of belief or opinion: this is by no means the point; the point is that it is a modification of character, more or less profound."¹

Jesus thus reveals himself to believers from the first century down to this present day as the Christ of experience, who ever lives to sympathize with, aid, and deliver those who put their trust in him.

II. CONSTRUCTIVE TASK

1. Verify from your own reading of the Gospels the statement that Jesus offered *himself* to men. Give references.

2. Name some attributes of God revealed in the life and deeds of Jesus.

3. Quote some of Jesus' words which show that he expected men to live as he lived.

4. Frame a statement of your own on the significance of the resurrection to the Christian believer.

5. What do you understand to be meant by "the Christ of experience"?

III. MEMORY ASSIGNMENT

Learn "The Crystal Christ," quoted in the Lesson Statement.

IV. QUESTIONS ON THE LESSON

What is the unique contribution of the Gospels to religion?

What is to be said about John's presentation of the life of Jesus?

To what extent do the other evangelists share his view?

Give the substance of the quotation from Van Dyke.

What should be the supreme object of our study of the Gospels?

How can we discover Jesus' doctrine of God?

What was the chief significance of the terms which the early church applied to Jesus?

Tell of some of the attributes of God shown in the gospel picture.

Can anyone impart the gospel revelation of God to another in words?

What is to be said of the revelation of the human life of Jesus?

What was the unique quality of Jesus' resurrection?

How did Paul estimate the importance of the resurrection?

In what way is the Christian revelation a present revelation?

What can you say of the revelation through the Christ of experience?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Character of Jesus.

H.D. p. 458^{16ff.}

2. The Revelation of Life.

H.D. p. 796^{6.}

3. Significance of the Resurrection.

H.D. p. 458^{(5).} D.C. p. cxxviii^{6.}

¹Romanes, *Thoughts on Religion*, p. 162f.

CHAPTER XVIII

THE TEACHING OF JESUS

I. LESSON STATEMENT

Jesus is the great primary source of Christian truth. He is the teacher of the ages. Jesus and the truth he taught were one. The gospel was first given spoken utterance in his words. How important, then, that we give earnest study to his teaching.

Of all topics of study for religious teachers that of surpassing importance is the subject-matter and the method of Jesus' teaching. Many other studies are important and have their place, but this is greatest of them all. Strange to say, it has been sadly overlooked; by many passed over without notice.

1. THE METHOD OF STUDY

There are two principal ways in which the teaching of Jesus may be studied. It may be studied genetically; that is, in the order of its development. It should be clearly recognized that Jesus' teaching was conditioned by the historical circumstances under which it was given. He began by taking up the message of John the Baptist and gradually, as it became possible, unfolded and amplified his first declarations. It has been already noticed that, at the beginning of his ministry, he said very little about himself. Later, he revealed to his disciples, little by little, the truth concerning himself, and finally, as we have seen, publicly declared his Messiahship. Consideration will make plain, in view of these facts, that the genetic study of the teaching of Jesus is a very important method. A second, and somewhat simpler way, is to gather up from the different Gospels what he said on certain principal subjects. It will be necessary for us to confine our study of his teaching in this chapter to this latter method; also, to limit ourselves to a very few chief subjects.

Once the method is made clear, it is entirely possible for the Bible student to proceed by himself to study the teaching of Jesus with great profit. The Master taught much in parable and in short apophoristic sayings. It should not be inferred, however, because some of his teachings are difficult, and have been variously explained, and call for earnest thought in understanding them, that the

study must be reserved for people of great learning. A spiritual intuition, begotten of love for the Lord and a desire to obey his will, often leads the way unerringly into the light, where cold, unsympathetic learning gropes blindly in darkness. "‘The common people heard him gladly,’ and he thanked God that the great mysteries were hidden from the wise and prudent and revealed to babes. Sympathy with the spirit of Christ is the secret of understanding his teaching. But this sympathy must induce a careful thoughtful study of his words if their true meaning is to be discovered; and it will do so if it is genuine and deep.”¹

2. SOME PRINCIPAL SUBJECTS OF JESUS’ TEACHING

(1) The Kingdom of God.

a. THE MESSIANIC HOPE. A necessary presupposition of an intelligent study of Jesus’ teaching of the kingdom of God is an understanding of the Messianic conceptions which played so large a part in the current Jewish history. The beginnings of the Messianic hope antedated Israel’s existence as a nation. The people believed that they were the predestined conquerors and rulers of mankind. During the later centuries of their history, in spite of the prolonged and bitter subjection to foreign domination, this national hope persisted. It also gradually became personalized. The triumphant kingdom was to be realized through the advent and reign of the Messianic king. The earliest Pharisees looked for a Messiah who should purify the already existing state and reestablish it by miraculous means. The Pharisees of Jesus’ day held that deliverance was to come directly from heaven with manifestations of heavenly glory and splendor and the exhibition of miraculous power. The Zealots advocated warfare as a means of establishing the Kingdom and looked for the Messiah to arise as a man of war. Thus the whole atmosphere of the times was charged with conflicting ideas, hopes, and fears concerning the Messiah and his kingdom.

b. TEACHING CONCERNING THE KINGDOM. Jesus began his ministry with the proclamation, “The time is fulfilled and the kingdom of God is at hand.” The prominence thus given to the idea of the Kingdom at the very beginning of his ministry was continued until its close. It was a dominant note of his teaching. The Kingdom, he declared, is divine in origin. It is the rule of God in the hearts and lives of men. Its law is the will of God. It is at the same time a spiritual society, that is, a body of people with whom

¹How to Read the Bible, W. F. Adeney, p. 111.

the rule has to do, who possess certain qualities of mind and heart because they have made God and his will supreme. It is not to be identified with any existing society or temporal rule; it is of those who manifest the true characteristics of children of God, and for them it has been prepared. Neither nationality nor outward condition confers membership, nor can they debar from it. It is already present among men. It cometh not with observation. Places of honor in it are not to be arbitrarily assigned; the highest place shall be to him that serves most, and he that humbleth himself shall be most highly exalted. Though it may seem small and insignificant now, it will grow and increase until it shall fill the whole earth. (Cf. the following: Mark 1. 15; Matt. 5. 3-13; 7. 21; Luke 17. 20, 21; Matt. 20. 26, 27; Matt. 4. 26-29.)

The Kingdom thus proclaimed by Jesus, and of which late in his ministry he declared himself to be the King, the Messiah, was radically different from that which the people of his day looked for. Its glory was of an entirely different order from that for which they longed. He was not the kind of Messiah for whom they were looking. They had little appreciation of his spiritual message, and no patience with his declarations of Messiahship.

(2) The Heavenly Father. Jesus spoke of God as our heavenly Father. This was the designation which he preferred above others. In his teaching, Father takes the place which the name Jehovah had occupied in the Old Testament. The name was not new; it occurs in the Old Testament, but there God is presented as Father in the sense of being the protecting God of Israel and the Father of the Messianic King. In the teaching of Jesus, God sustains the relation of Father to individual men. He is "my Father" and "your Father." The Old Testament had taught that "it is he who hath made us and not we ourselves," and that we are made in his image. These teachings are not specifically set forth by Jesus, but they are implicit in his teaching. God is the loving heavenly Father. His love is universal and extends even to the unthankful and the evil. He is not grudging nor partial in his love; it is a full and overflowing affection, holy and benevolent. It is also a compassionate pitying love; by virtue of it the Father is graciously disposed to forgive his children's offenses. The Father provides for the wants of his children, disciplines them, is ever ready to hear their prayers, and promises to answer those who call upon him. He has an inheritance reserved for all who are loyal and obedient. While teaching the Fatherhood of God, Jesus also taught that God is a king, all powerful and all wise, perfectly righteous, stern in his judgment on all evil doing and

iniquity. (Cf. the following: Matt. 5. 16, 43-48; 6. 1-18, 26-34; 7. 7-12; Luke 15; 18. 1-8; 12. 32.)

(3) The Son of Man and the Son of God. The teaching of Jesus concerning himself is to be found chiefly in the use of titles which he applied to himself and accepted from others. The self-designation which occurs most frequently in the Gospels is the Son of man. Jesus seemed to prefer that to any other title. It is a term which occurs somewhat often in the Old Testament, but almost never after the close of the ministry of Jesus. It is not easy to determine just what Jesus meant to express by it. It may point to his complete identification with humanity and designate him as the representative man. It may emphasize the lowliness and humility of his earthly estate and point toward his humiliation and death. It may have been used as a Messianic title, chosen because it was not current as such in his own day, yet recognized to have definite Messianic associations in its Old Testament usage.

A second title which Jesus used as applied to himself and accepted from others as applicable to himself was the Son of God. This was clearly and definitely known as a Messianic title. Jesus used it not so much in an official sense, as a description of a personal relationship. He spoke of others as "children of God," "sons of the Father," but he did not place the sonship of himself and of other men on an equality. His sonship was unique. At no time did he explain it; but what was better, he constantly illustrated it. What we see in his life is a perfect fellowship and union with God, a full understanding and knowledge of God, and uninterrupted communion with God.

These two titles are perhaps best used interchangeably, or taken together. Thus used, they signify that in Jesus there is humanity in all its realness, and in him also divinity in all its realness, and the two are not separated, but united. He is the Son of man and the Son of God. He is at once the interpretation of man to himself and the interpretation of God to man. He represents what God is and what man may become. (Cf. the following: Mark 2. 10, 28; 8. 31; 9. 11; 10. 45; 14. 13; Matt. 8. 20; 25. 31; Luke 19. 10; Matt. 3. 17; 8. 29; 16. 16; 26. 63; 27. 54.)

(4) Man. A fundamental element in Jesus' teaching is his recognition of the inherent worth of man. This is made manifest not so much in an estimate of human nature in the abstract, or of men in a lump, as in his valuation of individual men. True, speaking in general terms, he declared the soul to be beyond all price, of so great value as not to be possible of measurement by material standards.

But the estimate thus expressed is the more strikingly set forth in Jesus' valuation of individual men and women. The social waste of his day was infinitely precious in his sight. He interpreted his mission in terms of saving the lost; he called Levi, the publican, to discipleship and justified the act by saying, "I came not to call the righteous, but sinners." (Mark 2. 13-17.)

Jesus saw clearly the sinfulness of men, but he never lost sight of the man beneath his sin. He believed in the recoverableness of men. He saw a spark of goodness even in the worst of men, and declared that there was forgiveness for the vilest. He refused to recognize the social standards of the time. He condemned no man because of outward condition or circumstances.

Jesus found the sum of human duty expressed in the Old Testament command to love God with the whole heart and one's neighbor as himself. Love he declared to be the fulfilling of the law. Love is the true righteousness. He taught that sonship to God is to be realized in the life of love; that "love is godlikeness, and therefore the principle of the perfect life." But the love of which he spoke is not passive; it is not a sentiment merely; it "is an energetic power which sets all the faculties of the soul in vigorous operation. If men truly love God, they will do his will." (Stevens.) His disciples are laborers, servants, stewards. (Cf. the following: Luke 9. 25; Matt. 10. 31; 12. 12; Luke 19. 1-10.)

(5) **Sin.** Jesus was tremendously concerned about the sin of men. He realized, as none other ever had, its soul-blighting, soul-destroying character, and he dealt with it unsparingly. He makes no allusion to the genesis of sin. He is not concerned with its origin, but with its effects in human life. He deals with it concretely. He points to specific things and declares them wrong. He does more—he gets behind the outward acts and finds their cause in an evil heart. From within, out of the heart of man, sins proceed. The sin consists not in the outward act, but in the state of the heart. The evil word, the wicked act, is simply an index of the inner state. It is by reason of this that they are made the basis of judgment. In the last analysis a man will be justified or condemned because of what he is in his inner life. For this reason outward acts which seem praiseworthy, may purchase condemnation, and deeds which seem wholly evil may not be severely judged. God looks beyond the act to the motive which inspired it. In his sight nothing is truly good which is not the expression of a good will, and nothing evil which does not spring from an evil purpose. Sin, therefore, in its essence, is a perversion of the will, a corruption of the affections.

Men are lost because of their own choice; they have chosen evil rather than good; they have strayed out of the right relation with God; they have intentionally missed the true goal of human endeavor. There is a glorious destiny for men, but sin turns them from the path. It is their own fault. What of those who, because of their sins, do not attain? Jesus' language is exceedingly strong. Sin is punished, both in this life and that which is to come. Gehenna is the word he used. It was the name of a place outside of the walls of Jerusalem where the refuse was thrown and burned. The language is figurative, but at the same time it is descriptive of suffering and misery of an intense form.

Jesus specifically condemned certain sins. Almost all may be divided into three principal classes: a. Sins of the flesh and the sensual mind, as fornication, adultery, lasciviousness; b. Sins growing out of attitude toward other men, as thefts, covetousness, unmercifulness, hatred, retaliation and resentment, refusal to forgive; c. Sins connected with attitude toward truth and toward God, as untruthfulness, utterance of evil or empty words, refusal to accept truth, hypocrisy, ingratitude, self-exaltation, blasphemy.

He was strenuous in exhorting men to turn away from sin. He commanded men to repent. Repentance as he used it involved the whole personality, intellect, emotion, and will; it is a change in the attitude of the heart, an abandonment of the evil purpose, and is manifested by turning the back on the evil and setting the face toward the good. (Cf. the following: Matt. 5. 21, 22, 27, 28; 7. 17-20; 12. 33-37; Mark 7. 20-23; 9. 43-48.)

(6) Deliverance. The invitation of Jesus to men was most often expressed in the words, "Follow me." It was an invitation to discipleship, to become learners. He taught the way to God in truth; men were to learn it of him. It was an invitation to accept his personal leadership, to be guided by him. He had the secret of eternal life—men were to share it with him by being led of him.

The conditions of deliverance from sin Jesus frequently declared to be repentance and faith; repentance would be rewarded by forgiveness, faith by the gift of life. When sin is renounced and forsaken, God forgives; that is, he reestablishes a filial relation, takes the repentant one into fellowship with himself. Faith, in the teaching of Jesus, like love, is not passive, but active. It shows itself in conduct. To have faith that God is what Jesus proclaimed him to be, and that he will do for man what Jesus declared he would, means to go forth into the ordinary avenues of life and live as Jesus

lived. He who thus makes the life and teachings of Jesus controlling in his life will experience new impulses and powers which will be to him the assurance of union with God. The new life which he is thus enabled to live is eternal life.

In the Gospels a saving significance is attached to the entire ministry of Jesus. A part of his mission was to preach good tidings and to teach men the things pertaining to the kingdom of God. Men were to be the beneficiaries of his personal example and influence. His teaching took its highest significance from what he was. Finally, a special meaning and value attached to his death. He laid stress by frequent repetition upon the declaration that sacrifice was a fundamental law of the Kingdom. Those who would be his disciples must be prepared to suffer for his sake. He himself was not exempt from this law. Loyalty to the truth which he proclaimed led toward the cross. It was the Father's will that he should suffer, and he would not save himself. Moreover, his death would avail much. His blood was shed for the advantage of many; it was to be the blood of the new covenant, shed for many unto the remission of sins. Further than to state thus that his death was to have saving power the teaching of Jesus does not go. His words do not state explicitly why or how his death should possess such potency. Answers to these questions have been given in various and divergent forms by theologians, and on the basis of these answers Christians have been divided into widely separated and often hostile camps. We cannot do better than to take the simple statements of Jesus at their face value and be content without seeking the answer to questions about his death which he left unanswered. (Cf. the following: Mark 1. 17; 2. 14; 1. 15; Matt. 11. 5, 28; 8. 31; Mark 8. 33-35; 10. 42-45; 14. 24; Matt. 26. 28.)¹

II. CONSTRUCTIVE TASK

1. Read the parables found in Matt. 13. 1-53. State as well as you can in a sentence or two the teaching of each.
2. Why did Jesus use parables? Study Mark 4. 10-12; Matt. 13. 10-16. Compare also Mark 4. 21, 22, 33, 34, and Matt. 13. 34, 35. Be prepared to give an answer to the question.
3. Bring together all you can find in the Gospels about little children; then write a statement of Jesus' teaching concerning childhood.

¹On the general content of this chapter compare Stevens, *The Teaching of Jesus*.

4. Cite as many passages from the Gospels as you can which show Jesus' estimate of the worth of man.

5. Read Mark 7. 1-23. Sum up in a few words the teaching of this passage concerning sin.

III. MEMORY ASSIGNMENT

Review the Memory Assignment of Chapter XVI.

IV. QUESTIONS ON THE LESSON

Give reasons why we should study the teaching of Jesus.

Name and explain two methods of studying the teaching of Jesus.

What are the most necessary presuppositions of understanding the teaching of Jesus?

Tell what you can concerning the development of the Messianic hope.

What did Jesus mean by the kingdom of God?

Why did this teaching bring him into conflict with the Pharisees?

What did Jesus teach us about God?

What is the significance of the title Son of man? Of Son of God?

Tell what you can of the content of Jesus's teaching concerning man.

What did Jesus teach about sin?

What did it mean to be a disciple of Jesus?

State and explain the conditions of deliverance from sin as given by Jesus.

What did Jesus teach concerning his death?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Teaching of Jesus.

H.D. p. 460¹⁷. D.C. p. lxxix.

2. The Kingdom of God.

H.D. p. 460^a. D.C. p. 621⁽⁵⁾, 637.

3. The Fatherhood of God.

H.D. p. 461⁽⁴⁾. D.C. p. lxxix¹.

4. Man.

H.D. p. 574.

5. Sin.

H.D. p. 850iii^{1,3}.

6. The Death of Christ.

H.D. p. 72¹. D.C. p. cxxviii^f.

CHAPTER XIX

THE APOSTOLIC CHURCH

I. LESSON STATEMENT

I. THE FOUNDING OF THE CHURCH

Beyond appointing twelve men as apostles to be the recognized representatives and exponents of the gospel, Jesus took no steps toward effecting an organization. He attracted followers, who were baptized as a mark of discipleship, instructed and trained them, sent them forth on short tours of evangelization, and finally, just before his ascension, gave them their commission of world evangelism; but so far as we have record in the New Testament, he instituted no formal organization. It is probable that neither the apostles nor the larger body of disciples realized fully what was involved in their call. The condemnation of Jesus by collusion of the ecclesiastical and secular authorities came as a terrific shock, for which they were unprepared, and when the sentence had been carried out, they were a scattered band of disappointed, discouraged, and confused people.

The resurrection clarified their conception of Jesus and his kingdom, gave them an understanding of their mission, unified them as a group of Christian believers, and furnished them with their word of testimony to the world. Christianity as a distinct religion had its beginning when the disciples became convinced of the resurrection of Jesus. *The Christian church was born at the empty tomb of Jesus of Nazareth.* When we pass from the Gospels to the Acts we are immediately aware of a change. In the first chapters of Acts we are in the presence of an organization, the church, and it is new. We have not met with it in the Gospels.

We have no details of organization. There is no formal meeting such as we should expect. It seems probable that the consciousness that the apostolate and the brotherhood of believers constituted a distinct organization within Judaism came gradually to the participants during the forty days. At first it was a waiting church; along with the new consciousness of being there went a sense of unreadiness. The impetus for action came in the gift of the Spirit on the day of Pentecost.

The term, the Apostolic Age of the Church is commonly used to designate the period begun at this time and terminating at about

the time of the death of Peter and Paul, the only two apostles of whose work we have any considerable knowledge. It thus covered a period of approximately thirty-five years. On the day of Pentecost 120 believers were gathered together in Jerusalem. There were probably some faithful disciples not present there, how many we do not know. At the close of this first epoch in the life of the church companies of believers existed in thirty towns and cities named in the New Testament; besides, there were an indefinite number of churches the location of which is not known.

2. THE CHURCH IN JERUSALEM

(1) The Book of Acts as History. The Book of Acts has the unique distinction of being the one purely historical book of the New Testament. Its purpose is to chronicle the main facts in the development of the movement inaugurated by Jesus, which took form after his resurrection in the organization of the church. The book divides naturally into two parts. The first part, chapters one to twelve, inclusive, is an account of the growth of the Church in Jerusalem, and from Jerusalem as a center. The central figure is the apostle Peter. A running account is given of the triumphant progress of the gospel in the face of opposition and persecution.

The second part, chapters thirteen to twenty-eight, inclusive, is a description of the extension of the church throughout the empire through the labors of the apostle Paul. Antioch is the center, and while some others are mentioned incidentally, Paul is the chief figure.

It will be seen from this that the book is not a complete account of the labors of all the apostles. It has sometimes been suggested that an appropriate title would be, "Some Acts of Some Apostles." There are some remarkable omissions, for example, the later ministry of Peter and the death of Paul. We long to know more about the ministry of John, and Matthew, and others of the apostles. There is abundant evidence that the writer gives an accurate account of those matters which he treats. Expert testing of his statements, especially as regards geographical details, has testified to his exact knowledge.

(2) Beginning from Jerusalem. The company of believers first met together for prayer. At one such meeting Peter proposed the selection of one to take the place in the apostolate left vacant by the treachery of Judas. After prayer, Matthias was selected by lot. In the early morning of the day of Pentecost the Spirit came upon the assembled disciples. Peter was moved to preach to the multi-

tude; following his sermon three thousand received baptism and joined themselves to the church. This was the beginning of continuous growth. Peter and John were the chief leaders, with Peter usually the spokesman. Certain of their activities are recorded. Peter healed a lame man at the gate of the temple, preached to the people who were attracted by the incident, and on the following day defended his deed before the Jewish rulers. The enemies of the new faith were aroused by his deed, and opposition began to be manifested.

As in the case of the Gospels, the author of Acts makes no attempt to give a complete account. Brief summary statements cover considerable periods of time. Occasional events deemed to be of special significance, as for example, the death of Ananias and Sapphira, are described with some detail.

(3) Persecution and Its Effect. At first the Sadducees took the lead as persecutors. The preaching of the resurrection of Jesus offended them. They put forward their opposition under a cloak of pretended zeal for public order.

In a first instance the apostles, after a public hearing, were commanded to cease teaching in the name of Jesus, threatened, and dismissed. On a second occasion, only the plea of Gamaliel intervened to prevent severe punishment. This initial persecution seems to have had but one effect, that of deepening the apostles' sense of obligation to declare their message. (Cf. Acts 3. 1-26; 4. 1-31; 5. 17-42.)

Stephen was a notable figure in the events of the early days of the church. He realized the universality of the gospel message and preached accordingly. The Pharisees were immediately aroused to intense opposition. They joined forces with the Sadducees and stirred up such violent enmity that Stephen was killed and the disciples were scattered abroad throughout Judæa and Samaria. This new martyrdom was to have an effect wholly unexpected by those responsible. The zeal of the Christians was only intensified by the violence of the opposition, and everywhere they went they preached the gospel with great earnestness. Very soon groups of believers were in existence in many different places, not only in Judæa, but in Samaria, Phœnicia, even as far distant as Cyprus and Antioch.

Philip now comes into prominence in Luke's narrative. In Samaria he had immediate and far-reaching success (8. 4-25). A significant narrative is that of Philip's meeting with the Ethiopian as showing how Jewish proselytes received the gospel and carried it into foreign parts (8. 26-40).

(4) The Gospel Declared to the Gentiles. Peter's visit to Cæsarea precipitated two questions of immense importance to the future of the church, namely, the admissibility of Gentiles to the church, and the relation of the new faith to Judaism. Up to this time these questions had apparently not been suggested to the leaders.

Peter's association with Jesus had evidently caused him to minimize the Levitical distinctions of which loyal Jews made so much, for at Joppa he lodged with a Jew who was a tanner, and, therefore, according to the law, unclean. While there, a vision came to him which he interpreted to mean that God wished him to disregard these distinctions which he had previously held to be sacred. He was prepared by the vision for the visit of Cornelius, a devout Gentile, whom he received hospitably. His declaration, made in the house of Cornelius, "Unto me hath God showed that I should not call any man common or unclean," was, from the standpoint of Judaism, a revolutionary doctrine. His course received a signal manifestation of the Divine approval. "The Holy Spirit fell on all them that heard the Word," and the Gentiles spoke "with tongues" and magnified God. The Jewish companions of Peter were amazed at these occurrences. Some probably doubted within themselves, but the spiritual manifestations were so indisputable that none objected to Peter's course in baptizing those upon whom the Spirit had come.

The report of Peter's course provoked much controversy at Jerusalem. Probably at first many did not understand the reason for this disregard of Jewish law and custom. When he had fully related the circumstances, the objections were, for the time being, at least, silenced. Some liberal spirits rejoiced that "to the Gentiles also hath God granted repentance unto life" (II. 1-18). But with many Jewish ceremonial beliefs and prejudices were exceedingly deep-seated, and this question of the call of the Gentiles and the conditions under which they should be admitted to the church became the subject of prolonged and serious controversy.

3. THE CHURCH OF THE EMPIRE

The gospel found a ready response in Antioch, especially among the Gentiles. When the leaders at Jerusalem were informed of the large ingathering, Barnabas was sent forth to minister to the converts. Barnabas immediately went to Tarsus, where he enlisted the aid of Paul. For a year these two gave themselves to the instruction and nurture of the young Gentile church. "And the disciples

were called Christians first in Antioch" (II. 19-26). From this time on, our record is concerned almost exclusively with the labors of Paul. Antioch became the center from which the extension of the church was carried on throughout the empire.

4. THE DEVELOPMENT OF THE ORGANIZATION OF THE CHURCH

The Christian church arose, as we have seen, within Judaism. The disciples were at first loyal Jews, faithful to all its ordinances, but holding in addition that, the Messiah having come, obedience to the law must be supplemented by faith in Christ, repentance, and baptism. The first Christians continued their attendance upon the services and ritual of the temple, but in addition held their own meetings. The earliest meetings were held in a certain upper room in Jerusalem. Later, when their numbers had largely increased, they came together in small congregations at the homes of some of the members.

Gradually, as the persecutions increased, the distinctness of Christianity became apparent to the disciples, and their interest in the Jewish ordinances decreased and finally observance of them ceased. The destruction of the temple was a powerful blow to Judaism and was a means of turning many Jews to Christianity. Notwithstanding this, converts from among the Gentiles were still the most numerous, and as early as the close of the Apostolic Age the church was predominantly Gentile.

At first, the disciples held daily meetings for worship. As their numbers multiplied and the ordinary affairs of life demanded more attention, the meetings became less frequent. Very early, the first day of the week was held in special reverence as the day on which the Saviour had risen from the dead. Growing out of this, it came to be set apart for rest and worship as the Lord's day. (Cf. 1 Cor. 16. 2. Acts 20. 7. Rev. 1. 10.)

The gospel was spread by personal testimony, by preaching, and by teaching. Especial importance was attached to teaching. Jewish converts required careful instruction, and the need was even greater in the case of Gentiles who embraced the faith, as many of them knew nothing of the Scriptures and came over to Christianity from the practice of idolatry.

The form of organization of the church was a gradual development. Most prominent, and first in authority in the church, were the apostles, who had seen the Lord and had received their commission direct from him. In the beginning, everything was in their hands. Very early "the seven" were appointed and charged with

certain definite duties of administration (5. 3). Without any definite statement as to rank or specific duties, the records contain mention later of prophets, teachers, elders, or presbyters, bishops, and deacons (Acts 11. 27, 30; 13. 1; 15. 6; 20. 28; 21. 18; 1 Cor. 12. 28; Rom. 16. 1; Eph. 4. 11; Phil. 1. 1; 1 Tim. 3. 1).

The first persecutions, as we have noted, were suffered at the hands of the Jewish leaders. The Roman government was inclined to be tolerant of all religious faiths, and at first its attitude was one of indifference and noninterference. In some instances, the Roman authorities protected the leaders of the church and openly befriended them (see Acts 17. 9; 19. 33-41; 23. 17-24). As a result, the Christians were inclined to look upon the Roman state as their protector. Toward the close of the Apostolic Age, the rapid spread of Christianity brought it more prominently to the notice of the emperor. In the reign of the infamous Nero, the Roman persecutions of the Christians were begun. The later writings of the New Testament reflect a changed attitude of the Christians to the Roman power, due to the terrible persecutions. The emperor becomes the embodiment of all evil and is referred to as anti-Christ.

II. CONSTRUCTIVE TASK

1. What was a chief office of an apostle, as indicated by Peter's statement in Acts 1. 21, 22?

2. Read Peter's Sermon on the day of Pentecost (Acts 2. 14-36) and compare this with a modern sermon, noting likenesses and differences.

3. Read as much of the Book of Acts as you can find time for, and gather together the passages which show the emphasis placed upon teaching as a means of winning converts to the Christian faith. (Such, for example, as Acts 4. 2 and 5. 42.)

4. From your reading of Acts write out a brief statement of how the Gospel came to be declared to Gentiles.

5. Make a list of those who had the largest part in the spread of the Gospel in the Apostolic Age, according to the account given in the Acts.

III. MEMORY ASSIGNMENT

1. The twelve Apostles as named by Matthew: Simon and Andrew his brother; James the son of Zebedee and John his brother; Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alphaeus, and

Thaddæus; Simon the Cananæan, and Judas Iscariot (10. 2-4; cf. Mark 3. 16-19; Luke 6. 14-16; Acts 1. 13, 14).

2. The apostle selected to take the place of Judas Iscariot: Matthias.

3. Earliest centers of Christian influence: (1) Jerusalem; (2) Antioch.

IV. QUESTIONS ON THE LESSON

To what extent did Jesus organize the church?

What was the effect of the resurrection upon the disciples?

What was the effect of the coming of the Spirit?

What are the limits of the apostolic age?

Give the principal facts concerning the Book of Acts.

Narrate the early history of the church in Jerusalem.

Describe the effect of persecution upon the Christian movement.

Tell something of the character and work of Stephen.

How was Peter convinced that the gospel was for Gentiles as well as Jews?

Tell of the beginning of the work in Antioch.

Tell what you can about the development of the organization of the church.

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Gift of the Spirit

D.C. p. 819f.

2. The Persecutions.

H.D. p. 701.

3. The Life and Work of Stephen.

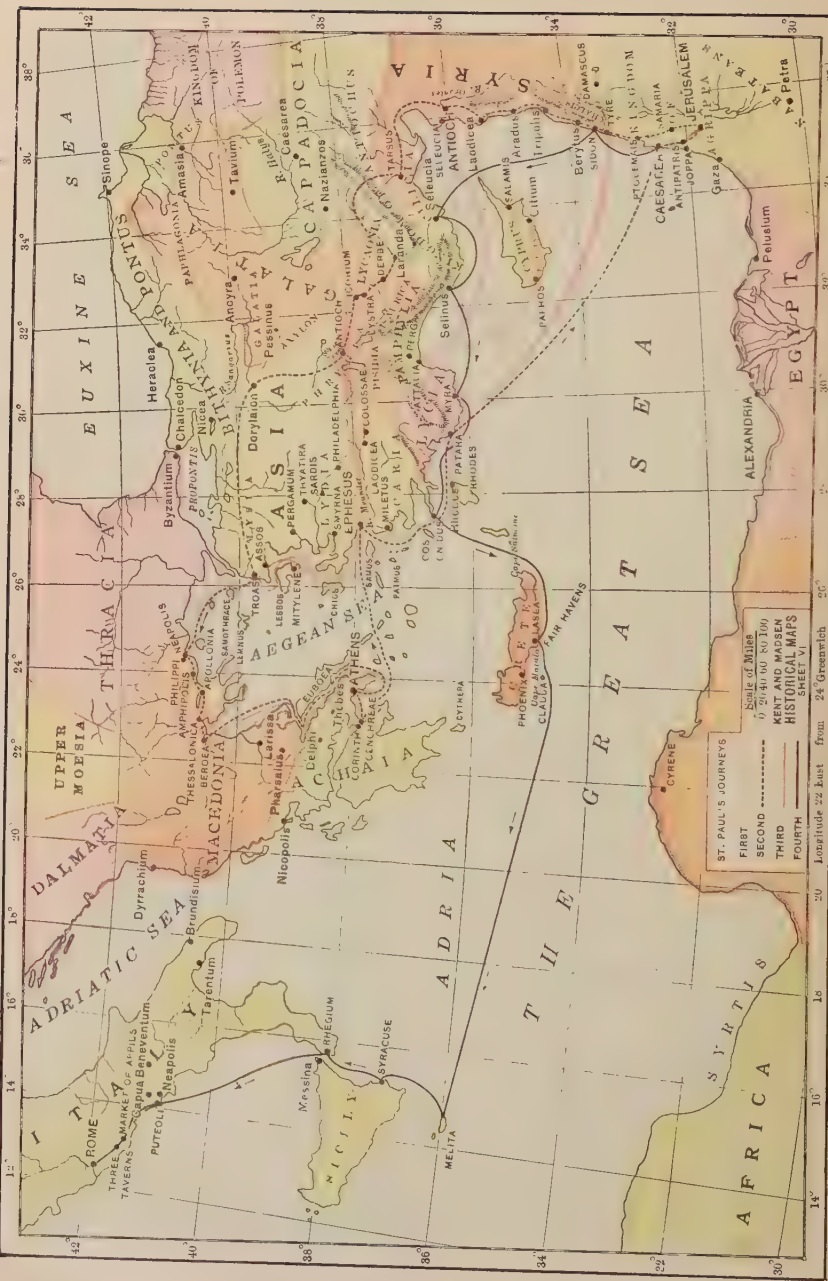
H.D. p. 877.

4. The Gospel at Antioch.

D.C. p. 832. H.D. 36f.

5. The Organization of the Church.

H.D. p. 141.



CHAPTER XX

THE WORK OF PAUL FOR CHRISTIANITY

I. LESSON STATEMENT

1. GENERAL VIEW

In the growth and development of the apostolic church the central figure is that of the apostle Paul. While Jesus Christ was the foundation on which the Christian church was built, the genius of Paul largely shaped and fashioned the superstructure. His evangelistic tours have been the example and inspiration of all missionary enterprise. His doctrinal interpretation of the teachings of Jesus has furnished the framework for most of the creeds of Christendom. The ethical and spiritual counsel contained in his Epistles is second only to the Gospels in its influence in shaping high and holy religious experience and character. He was the first of the apostles to catch the larger vision of Christ as the World Redeemer, and to him more than to any other may be ascribed the widespread triumphs of the Christian faith in the first century.

2. PREPARATION

(1) **Early Environment and Education.** The fundamental traits of three great nations played their part in the education and preparation of Paul. Born in Tarsus, the Græco-Roman capital of Cilicia in Asia Minor, he came early in contact with Greek culture, with its subtle philosophies, and learned to speak its plastic tongue, so easily molded to the expression of all shades of thought.

With Jewish parents of the sect of Pharisees, he doubtless, from early childhood, was given thorough instruction in the Hebrew Scriptures. While still quite young, he was sent to Jerusalem to study in the school of Gamaliel, one of the greatest and most broad-minded of the Jewish teachers. Thus instructed under the shadow of the temple, the boy was made acquainted with the religious traditions of his race and thoroughly versed in the rabbinical modes of interpretation of the Old Testament Scriptures. During these years he became filled with a fervid zeal for the religion of his fathers, with its lofty spiritual conceptions and pure moral code (Gal. 1. 14).

Brought up under the Roman government, himself a Roman citizen, he developed the genius for organization, the cosmopolitan-

ism, the broad outlook on human affairs, and the spirit of equity characteristic of the Roman.

(2) **Career as Persecutor.** Saul is believed to have returned to Tarsus as soon as he reached manhood's estate to learn his trade of weaving goat's hair into a coarse fabric used for mats and tents. It is not probable that he was in Jerusalem at any time during the public ministry of Jesus. Returning to the Holy City not long after the crucifixion, he came for the first time in contact with the new sect, and his feeling was naturally one of antagonism. He doubtless realized that the triumph of the Christian religion meant the overthrow of the traditions and rites that he had hitherto held dear. Possibly he was of the Jewish Council before whom Stephen was brought, and was one of those who were "cut to the heart" by the brave words of the first Christian martyr (Acts 7. 54). It is clear he took a prominent part in the stoning of Stephen (Acts 7. 58; 8. 1).

From that time on he threw his whole soul into the work of persecuting this new sect which was "turning the world upside down." The persecution of which he was the leading spirit scattered the followers of Christ far and wide, and made the name of Saul known with terror throughout Judæa.

(3) **Conversion.** From the testimony of the Epistles, we may believe that, for a long time, a spiritual struggle had gone on in the soul of Saul. Even while manifesting an intense zeal for his childhood's faith, he had felt the inadequacy of the law to satisfy his hunger and thirst for righteousness (Romans 3. 20). Thus, with the various elements of his nature warring within him, he started for Damascus, armed with letters to help him in stamping out the heresy there. On the way, the Light of the ages shone across his path and entirely changed his life course.

From the various allusions to the conversion of Paul in the Acts and in his own letters, the following facts are revealed: A flash like lightning dazzled all who were with him, although it was broad day; he was completely stunned and fell to the ground; a voice spoke to him; and, most important of all, *he saw Jesus*. The reality of Christ's appearance to Paul is testified to by more than one passage in the Epistles (Cor. 15. 8; 9. 1). But greater far than the objective vision which dawned upon his physical sight was the inner revelation of Christ which illumined the darkness of his soul. No wonder that the shock of such a revelation brought blindness to his eyes and weakness to his limbs, so that for three days he neither ate nor drank, but strove in prayer to overcome the past and prepare for

the new task which God had laid upon him (Acts 9. 9-11). With his conversion came Paul's conviction that God had called him to bear the good news of Christ's salvation to the Gentile world (Acts 26. 17-18).

(4) Further Spiritual Preparation. Little is known of the first ten years of Paul's life as a Christian. From the meager allusions in the Acts and the Epistles we glean that he testified for Christ in Damascus, where he tasted his first experience of being persecuted by the Jews. He then spent three years in retirement and prayer in Arabia, was in Jerusalem a short time, and spent the remainder of the first decade of his Christian life in evangelistic work in Syria and Cilicia (Gal. 1. 18-21). Undoubtedly this was a period of spiritual development, while his early missionary efforts gave him the practical experience fittingly preparing him for the great work of his later life.

3. CAREER AS AN APOSTLE

(1) The First Missionary Journey. From his labors in his own home field around Tarsus, Paul was brought by Barnabas to the new and thriving Gentile church at Antioch, where the two men labored for a year with abundant results. Then came the call to larger service. After consecration through prayer and fasting with the leaders of the church at Antioch, Barnabas and Paul set sail for Cyprus, the native home of Barnabas, in company with John Mark. During a tour of the island, the first noteworthy incident was at Paphos, where Paul confounded a Jewish sorcerer or mystic in his efforts to prevent the thoughtful attending of the ruler Sergius Paulus to the message of the apostle. From Paphos they went by boat to Perga in Asia Minor where John Mark left them (Acts 13. 13). From Perga they traveled to Antioch in Pisidia and from there to Iconium, in both of which places they preached with such effect that many of the Gentiles believed, but the opposition of the Jews was so aroused that they were compelled to flee. Lystra and Derbe were the next points touched. In the former place Paul performed one of the few miracles accredited to him. From Derbe they retraced their steps to Lystra, Iconium, and Pisidian Antioch, soundly establishing their work (Acts 14. 21-23), and then sailed back to Antioch after a journey of about fourteen hundred miles and an absence of two or three years.

(2) Council at Jerusalem. Not long after the return to Antioch an important conference was held at Jerusalem at which the question of requirements to be laid upon Gentile converts was broached. Paul's arguments that Gentiles should not be bound by Jewish rites

and ceremonies prevailed. This question of Jewish observances was one of the most important that affected the inner life of the early Christians, and Paul deserves great credit for his part in settling the vexing problem so early in the history of the church (Acts 15. 12, 23-29; Gal. 2. 1-3).

(3) **Second Missionary Journey.** Paul now proposed to Barnabas that they should again visit the churches that they had established. Dissension arising between them with regard to John Mark (Acts 15. 36-39), they separated. Barnabas and Mark sailed for Cyprus, while Paul, accompanied by Silas (Acts 15. 22), went first to Syria and Cilicia, the scenes of Paul's first missionary efforts, and then proceeded to Derbe and Lystra. At the latter place they were joined by Timothy, the son of a Jewish mother and Greek father, who became one of Paul's most loyal and faithful helpers. At Troas came the Macedonian call, and crossing over by way of Samothrace, they reached Philippi, where Paul established his first church in Europe. Its nucleus was a band of loyal and devoted women (Acts 16. 13-15). Here he was beaten and imprisoned, but finally released and sent away by the authorities (Acts 16. 19-40). His next stopping place was Thessalonica, the capital city of Macedonia, where another strong church was established, and he was again harassed by Jewish persecution. Coming to Berea, he preached the gospel with glorious results, but on account of the Jewish opposition, Paul set sail for Athens, leaving Silas and Timothy to look after the Macedonian work. At Athens Paul preached his famous sermon on Mars Hill, but few converts seem to have been made. He then went to Corinth, at that time a very rich and important, but wicked, city. Here he found Aquila and Priscilla, Jews from Rome, with whom Paul lived during his stay of a year and a half in Corinth. Many Greeks were converted and the church of Corinth founded (Acts 18. 1-11).

During the early part of his stay at Corinth, he was joined by Timothy with good news from the church at Thessalonica, whereupon Paul wrote to this Macedonian church his first Epistles.

a. **FIRST AND SECOND LETTERS TO THE THESSALONIANS.** In these letters Paul expresses his joy in their faith, brotherly love, and patience in tribulation, answers their questionings as to the second coming of Christ, and exhorts them to purity of life and conduct, continued love, and industry. The style of both letters is simple and the manner is affectionate and comforting.

From Corinth Paul set sail for Asia Minor, touched at Ephesus, where he left Aquila and Priscilla, who had accompanied him that

far, passed through Cæsarea, and returned to Antioch. During this journey he had traveled about three thousand miles, had established some of his strongest churches, and had firmly planted the gospel in Europe.

b. **LETTER TO THE GALATIANS.** There is some controversy as to the people to whom this letter is addressed, the greater number of authorities favoring what is known as the South Galatia theory—namely, that the letter is written to the churches founded by Paul and Barnabas at Antioch in Pisidia, Lystra, and Derbe. The letter is an impassioned defense of his own apostleship (Gal. 1), and its prevailing themes are “Freedom from the Law” and “Justification by Faith in Christ” (Gal. 3. 11-14; 5. 1-6).

(4) **Third Missionary Journey.** The principal work of this journey was done at Ephesus, which Paul reached after passing through Cilicia and South Galatia. His success is well expressed in the words, “So mightily grew the word of God and prevailed,” and is demonstrated also by the opposition aroused among the silver-smiths, who saw their business injured by the spread of the gospel (Acts 19. 24-41). From Ephesus Paul wrote his first and second letters to the Corinthians.

a. **FIRST LETTER TO THE CORINTHIANS.** This Epistle is the most systematic in outline and contains the most beautiful, eloquent, and powerful passages that Paul ever wrote. He protests against factions in the church (1 Cor. 1, 2, and 3), exalts spiritual gifts, and, above all others, the spirit of love. This is the keynote of the entire Epistle (1 Cor. 12, 13). “To love abundantly is to live abundantly, and to love forever is to live forever.”¹ In the resurrection, he declares, is to be found a sufficient motive for all striving (1 Cor. 15).

b. **SECOND LETTER TO THE CORINTHIANS.** This is perhaps the most emotional and personal of all Paul's letters, and the least systematic in form. The points of chief value to the student are found in the passages on giving (2 Cor. 8 and 9), and in the description of Paul's own labors, persecutions, and tribulations (2 Cor. 11 and 12).

From Ephesus Paul started on a tour through Macedonia and Greece to Corinth, where he remained about three months, whence he sent his letter by Phebe to Rome, the imperial city, toward which his missionary zeal had yearned with ardent longing.

c. **LETTER TO THE ROMANS.** This is one of the most doctrinal of Paul's letters, and from it more than one creed has drawn support for its tenets. Its main teachings are that salvation and holiness can be attained only by the surrender of the soul to the gospel of

¹Drummond, *The Greatest Thing in the World*.

Christ (Rom. 8. 1-4 to 10. 4), and that God's chosen people are those who are led by his Spirit (Rom. 8. 14-17). The practical advice for the guidance of everyday life and conduct in relation to others contained in Romans 12 to 15 is of the highest ethical value.

From Corinth Paul went to Jerusalem, eager to convey to the church there the large sum of money which he had been collecting for two years among the Gentile churches. Here in the sacred city of the Jews the flame of Jewish hatred that had pursued him all through his career reached its culmination. Paul was arrested and escaped the most shameful treatment only by his declaration of Roman citizenship. Then followed his imprisonment at Cæsarea, his hearings before Felix, Festus, and King Agrippa, and his departure for Rome for trial (Acts 21. 27 to 26. 32). After turbulent weather and shipwreck, during which Paul's courage and noble spirit were displayed, they reached Rome. Here Paul was greeted by Christian friends, and although a prisoner, was permitted to live in his own hired apartments and teach the people. From Rome he wrote his letters to the Philippians, Philemon, Colossians, and Ephesians.

d. LETTER TO THE PHILIPPIANS. Between the church at Philippi, the first fruits of Paul's work in Europe, and the apostle there was a tie of unusual affection and devotion. This letter is the spontaneous outpouring of Paul's heart. Its keynote is expressed in the word "joy" (Phil. 1. 4; 4. 4). It sets a high ideal of mental and spiritual attainment (Phil. 3. 13-15; 4. 8).

e. LETTER TO PHILEMON. This letter, delivered by the runaway slave whom Paul is returning to his master, shows the leavening influence of the Christian faith on social customs. Christianity does not reform society nor rectify its abuses by violent changes in governments and institutions, but it introduces into human relations a spirit of divine love, which makes of master and slave, no longer the oppressor and the oppressed, but "brothers beloved" (Philem. 16).

f. LETTER TO THE COLOSSIANS. This letter, though short, is one of the most intricate in argument of Paul's Epistles. Its leading thought is the exaltation of Christ as God (Col. 2. 9), and as the source of all our spiritual life (Col. 3. 4).

g. LETTER TO THE EPHESIANS. The purpose of this Epistle is "to emphasize the moral and spiritual fullness of the Christian life and the closeness of the union which binds Christians to the Christ and to each other."¹ It is believed by some to be intended as a general letter for circulation among a number of the churches in Asia

¹Hastings, Bible Dictionary, p. 715.

Minor. The whole plan of God through the ages (Eph. 2. 4-7), the relation of Christ to his church (Eph. 4. 4-16), and the lofty moral standard demanded of the Christian (Eph. 5. 15 to 6. 17), are set forth in a letter almost perfect in form, beautiful in style, and sublime in expression.

(5) Later Journeys of Paul. While no definite record is given in the New Testament of the last days of Paul, from references in the Epistles it would seem that he was released from imprisonment in Rome and made other journeys to Macedonia, Crete, Troas, and points in Asia Minor and Greece. It was during these later journeyings that his first letter to Timothy and the one to Titus were written. These, with the second letter to Timothy, are known as the "Pastoral Epistles."

a. **FIRST LETTER TO TIMOTHY.** This letter to Paul's beloved "son in the faith" (1 Tim. 1. 2) is descriptive of the office and duties of a bishop, minister, and teacher, and lays much stress on the orderly conduct of church matters and the teaching of sound doctrine.

b. **LETTER TO TITUS.** Titus was possibly one of Paul's converts on the first missionary journey, and accompanied him when he went up to the famous Council at Jerusalem (Gal. 2. 1-3). He was placed by Paul in charge of the church at Crete. This letter consists of practical advice for the development of Christian character in both the ministry and the laity.

Again Paul was arrested, imprisoned, and, probably while under sentence of death, he wrote his second letter to Timothy.

c. **SECOND LETTER TO TIMOTHY.** Worn out with toil and suffering, bereft of the presence of all his friends save Luke, the heart of the aged apostle turns to his "dearly beloved son." He beseeches Timothy's presence (2 Tim. 4. 9-11), counsels him to hold fast the faith, and gives his final triumphant testimony to what he has accomplished for God (2 Tim. 4. 7-8) and to the helpful and strengthening presence of the Lord with him (2 Tim. 4. 17, 18).

(6) The Finished Course. The work of Paul was ended by his execution under Nero about A. D. 67. We know from his last words to Timothy that he met death with courage, and with the joyous expectation of beholding again the "heavenly vision" that shone on his way to Damascus and lighted him into the perfect path that leads to life eternal.

4. THE LIFE WORK

The work of Paul as a missionary is too well set forth in the accounts of his journeys to necessitate an extended review. His work as a theologian finds its echo in the doctrinal writings of the

Christian centuries. Some less discussed phases of his life and work merit brief mention.

(1) **Paul as a Teacher.** Paul well understood the importance of the "point of contact." He had marvelous skill in adapting his message and his mode of presentation to the mental grasp and attainments of his hearer, whoever the latter might be, "Jew or Greek, bond or free." He studied to be "all things to all men," and without any compromise of faith or principle, he met each one on the plane of his knowledge and beliefs, seeking to lead him to higher and loftier spiritual conceptions. (See Acts 17. 22-28; 24. 10; 26. 2-3.)

(2) **Paul as Church Organizer.** Paul was no mere traveling evangelist, exhorting men to repentance and acceptance of Christ and leaving the guidance of their Christian life to others. He visited and revisited the places where he had labored (Acts 15. 41), and gave watchful attention to every detail of church management. His letters are full of his counsel on the position of the various leaders and workers in the church (1 Cor. 12. 27, 28), on the conduct and behavior of the membership, and on the moral and social problems which vexed the early church. Everywhere he strove to establish his work on a firm and permanent basis.

(3) **Paul as a Writer.** No passages in the New Testament so strongly reflect the personality of the writer as do the Epistles of Paul. Written with the needs of certain individuals in mind, with an immediate purpose uppermost in his thought, and with the pressure of other work crowding him for time, they lack the polished diction of the classic essayist of his period. There are few flowers of speech and brilliant metaphors in his writings, and yet they are eloquent, not with the charm of poetical phrasing and flowing periods, but with the magnetism of a fervid soul flaming with a divine fire which it longs to enkindle in the hearts of others. His letters are pregnant with lofty thought; they are full of love for those to whom they are addressed and of interest in all that affects them; they teem with practical advice for the everyday life, and they represent, from those first written to the later ones, the growth and development of his own spiritual experience. They give us a sense of nearness to the man which bridges the nineteen centuries of time, and makes him almost as potent a leader of Christian thought to-day as in his lifetime.

(4) **Paul as a Prophet.** If a true meaning of prophet is a man to whom is given a vision of divine things which is not accorded to his fellow men, and who devotes his life to inspiring others with the

spirit caught from that vision, then Paul is one of the greatest of prophets. He, more than any other of the apostles, understood the true significance of the mission and work of Jesus Christ. He, more than the rest, had the breadth of mind to grasp the idea of the common brotherhood of all men, and to catch a glimpse of the vision seen later by the writer of the Apocalypse, when the kingdoms of this world should "become the kingdom of our Lord and his Christ."

II. CONSTRUCTIVE TASK

1. From your reading of the Book of Acts name and briefly characterize the various companions of Paul.
2. Read the various accounts of his conversion which Paul gives, and indicate what seem to you the most significant points (cf. Acts 22. 3-21; 26. 4-23; Gal. 1. 11-17).
3. Draw a map illustrating Paul's missionary journeys.
4. Make a special study of some one of the shorter letters of Paul, and write a statement on its principal teachings.

III. MEMORY ASSIGNMENT

1. The birthplace of Paul, the nationality of his parents, his occupation, name of his early teacher, and the events just preceding his conversion.
2. The names of the places visited by Paul on each of the first three missionary journeys. (See the Lesson Statement.)
3. Review the titles of Paul's letters in order.
4. Commit to memory 1 Corinthians 13.

IV. QUESTIONS ON THE LESSON

Estimate the place of Paul in the life of the church.
 How did Paul's early life prepare him for his mission to the Gentiles?
 What part did Paul play in the martyrdom of Stephen?
 Narrate the circumstances of Paul's conversion.
 How were the years following his conversion spent?
 What did Paul accomplish in his first missionary journey? The second? The third?
 What was the significance of the council at Jerusalem?
 Give the principal characteristics of the following letters: Galatians, First Corinthians, Romans, Philipians, Ephesians, First Timothy.
 Where, at about what time, and under what emperor, did Paul meet his death?
 Discuss the work of Paul as a teacher, as a church organizer, as a writer.
 In what sense may Paul be said to have been a prophet?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Conversion of Paul.
D.C. p. lxxxviii. H.D. p. 687.
2. Paul as a Founder of Churches
D.C. p. lxxxixf. H.D. p. 688ff.
3. Paul as a Writer.
D.C. p. x61.
4. The Council at Jerusalem.
D.C. p. lxxxix. H.D. 691IIIff.

CHAPTER XXI

THE RELIGIOUS TEACHING VALUES OF DIFFERENT PARTS OF THE BIBLE

I. LESSON STATEMENT

Our study of the Bible has made clear the statement of an earlier chapter that we have in the Bible library nearly all forms of literature and of speech (see p. 7). As we should expect, having been created out of life it reflects that almost infinite variety that we see among human beings as well as in nature. The Bible has, says Pascal Harrower, "the ceaseless change of human life, its exhaustless variety of experience, its deep undertones of mystery and sorrow, the tragedies and sins and toils of men, the play and interplay of souls, the sweep of empires, the rise and growth and fall of nations." It has an inner unity (see p. 8) which brings its widely separated books together, but it is not to be thought of as *one book* of sixty-six equal constituent parts. All the books of the Bible must not be put on an artificial plane of equality. It will not do to select either lessons or texts here and there from all its parts as though all were equally authoritative, recognizing no distinction in quality of moral teaching and religious value, for example, between the book of Ecclesiastes and some one of the Gospels. Though we may recognize that the Bible is one body, throbbing throughout with divine life, yet its members have different values and uses. We cannot say of any, "We have no use of thee," neither can we deny to each its own distinctive value and use.

1. OUR POINT OF VIEW IN TEACHING THE BIBLE

Our point of view in teaching children and young people in the Sunday school is not primarily that of going to the Bible for authoritative information. *We view the Bible not so much as a source of information as a source of unfailing inspiration and of moral and religious power.* We seek to avoid two errors, both of which result from maintaining extreme positions, and either of which is a pedagogical blunder likely to be fraught with gravest consequences. In the first place, we seek in the use of Bible lessons from the early part of the Old Testament to avoid teaching as literal fact that which in the later education of the child will be contradicted. This error, due very largely to a failure to distinguish dif-

ferences of literary form, has been very common in the past, and in many cases such teaching proved to be seed which brought forth a harvest either of superficial but troublesome doubts, or of persistent indifference. Our study of the different kinds of literature in the Bible, and of the way in which the Bible came into existence, ought to make this mistake impossible for us. Of course no one of us will allow himself consciously to be led, by any influence whatsoever, into teaching as literal fact that which he himself does not believe to be such. This is a species of dishonesty peculiarly wicked; moreover, the child is as exceedingly quick to detect and resent insincerity in a teacher as he is ready to implicitly follow the teacher whom he trusts. The second error is one to which those who study the Bible by modern methods are especially liable. It is that of assigning boys and girls the untimely and for them unprofitable task of dissecting books of the Bible in an effort to discover constituent parts, or evidences of name, place, or date of authorship. These are the dry bones of biblical anatomy, and while it is very necessary that they should be studied and known, the Sunday school is not the place for the study. With this preliminary statement in mind, let us consider briefly the religious teaching values of the different parts of the Bible which we have come to know in our study.

2. TEACHING VALUES OF THE OLD TESTAMENT

(1) Prophetic Literature.

a. PROPHETIC HISTORY. The narrative portions of the books of prophetic history appeal powerfully to the imagination of childhood. The story form in which they are cast greatly enhances their value as material for teaching children. The primitive conception of God, his nearness to men, his association with nature, is understandable by the child, appeals to his mind, and thus makes God real to him. The fact that the history concerns itself with persons rather than being a chronologically connected narrative makes it appeal the more strongly to the interests of children. The characters are intensely human, their motives are familiar, and, having made their acquaintance, we feel as if we had known them all our lives. They were not perfect men, judged by Christian standards, and it would be a fatal mistake to hold them up as models, as has sometimes been done in the past. They were men of faith, cast in heroic mold, lovers of God, zealous for the right as they understood it; and when their lives are seen in correct historical perspective they have many lessons for present day life and conduct.

There are parts of the history, especially in Joshua and Judges, chronicles of rude warfare and bloody slaughter, which convey comparatively little religious teaching. Profit in the study of the history of Israel is to be gained by considering it in its broad outlines rather than in detail. Thus studied, it reveals, as the history of no other ancient nation, the hand of God in the affairs of men. It is peculiarly fitted to impart a consciousness of God, which will be of the highest service to the individual throughout life.

b. PROPHECY. The prophets addressed themselves primarily to the nation. The burden of their message was that Jehovah required as his instrument a righteous nation, and that famine, defeat in war, captivity, and all national disasters were the penalties of national apostasy. The new social conscience of our own times is a reflection of the spirit of the Hebrew prophets. In their writings are to be found the divine imperative for social righteousness and social justice. Nowhere outside of the Bible can we find material such as this for awakening a sense of national and social responsibility, for furnishing moral and religious dynamic for reforms, and for enforcing the certainty of divine approval of obedience and of punishment for unrighteousness. Prophecy is not teaching material for young children. It is to be reserved for adolescence. Then, when the social instincts are ripening to maturity these writings will come as an inspired message from on high to fire the soul of youth. These proclamations from of old of the universal principles of justice, mercy, and truth will live again to make prophets of action of the young men and women of the twentieth century. To think of prophecy in this way, and thus to teach it, is to give it an opportunity to show its eternal spiritual vitality and power, an opportunity denied to it if it is considered simply as wonderful ancient foretelling of things to come.

The prophets, of all the writers of the Old Testament, had the most sublime and the truest conception of God. They gave to the world for the first time a conception of the Supreme Being as God over all, perfect in power as in justice, in truth as in holiness, almighty Ruler of the nations, exacting righteousness of all, full of pity and compassion for men.

(2) Priestly Literature.

a. PRIESTLY HISTORY. As history Chronicles are principally a duplication of Kings. Ezra and Nehemiah are pervaded by a strong religious tone. Esther contains a striking story, beautifully told. Its teaching value is somewhat impaired by the moral deficiencies of some of its characters.

b. **BOOKS OF THE LAW.** The great service of the biblical books of law is that they put the force of divine command back of the fundamental moral laws which underlie all civilization. The moral prohibitions of the Old Testament are not merely the laws of Moses or any Hebrew lawmaker; they are the inexorable, unalterable *laws of Jehovah*. The insistence upon this, that in them Jehovah speaks, gives them value for every age. At the stage in Israel's development when they were given injunctions of compelling force were required. So in the education of the child there is a period of moral immaturity when "Thou shalt" and "Thou shalt not" are necessary. Explanation of reasons will come later; now unquestioning obedience is necessary. Also in the lives of most men and women there are likely to be hours of weakness, times of special stress of temptation, when the directness, the peremptoriness, the divine authority of the commandments, act as a saving power.

For the most part the significance of the detailed ceremonial law passed with the passing of the era of the priest. It embodies the rites and ceremonies of Judaism and Judaism was superseded by Christianity.

(3) **Wisdom Literature.** The counsel of the Wise was addressed to persons of mature experience. It is not therefore a literature for children. Its aim was to teach the individual how to live; primarily it is practical ethics, pervaded by a deeply religious spirit. Like the law, it is definite and direct. These characteristics make it valuable teaching material for men and women, especially for those who will do little thinking or studying on their own account. To many the aphorisms and exhortations of the Sage will come "as goads and as nails well fastened" (Eccl. 12. 11). The literature of wisdom deals, secondly, with certain outstanding life problems as suffering, love, and doubt. It is in this that its universal character is most clearly seen. In none of the wisdom books is the level of inspiration equal to that of the New Testament. For this reason they must be studied with discrimination, and in teaching them comparison must constantly be made with the teachings of the New Testament.

(4) **Devotional Literature.** It is particularly true of the poetry of the Old Testament that its teaching value is not to be measured by the extent to which it furnishes instruction. Its office is, rather, to kindle high emotions and impart spiritual inspiration. Matthew Arnold edited the latter part of Isaiah as a school reader, concerning which Fitch says, "He did not, of course, expect that English

children would understand all its meaning—but he knew how much the imagination of a child may be kindled by large thoughts and lofty language, and he thought it a sin to overlook the educative value of the Hebrew poetry, merely because it might be difficult for a modern teacher to interpret the whole of its meaning.”¹ In teaching the Psalms to children discrimination is again needed. The imprecatory psalms, and occasional verses of some other psalms, might better be entirely omitted. Selected passages, especially such as are the outpouring of a confident faith, the expression of ardent spiritual affection for God, and of exultant joy in his love and care, also of reliance upon him for leading and guidance, and the tracing of the hand of God in nature and in the history of nations, should be given a permanent place in memory. Their value in developing religious sentiments, in bringing God near in the crises of life, and in imparting comfort, solace, and strength will be immeasurable. Because they have this power men and women will continue to resort to them, seeking their aid, throughout life.

3. TEACHING VALUES OF THE NEW TESTAMENT

(1) The Gospels. As has already been emphasized (Chapter XVII), the preëminent service of the Gospels is that they reveal Jesus Christ to us. The supreme task of all religious teaching is to bring him near as a living Person; to acquaint our pupils with his character and his teaching; to show him as friend, helper, and Saviour; to beget in their hearts love, loyalty, faith, and obedience toward him. In accomplishing this most important task our dependence is upon the Gospels. It is by their help, and only by their help, that we can make Jesus Christ a living and speaking being who shall fill the imaginations of our pupils, compel their admiration and their adoration, summon them to repentance for their sins and to the realization of their highest ideals and aspirations in him. We shall come again and again to the Gospels for lesson material, that they may bear their message to every period of life, for, unlike some other parts of the Bible, there are lessons in the Gospels for every age. The stories of the infancy of Jesus, the record of his deeds of kindness and of heroism, his character and his teaching, all contained in the Gospels, give to them a conspicuously central place in religious teaching.

(2) The Book of Acts. The historical importance of the book of Acts is very great. In its account of the life and labors of

¹ Educational Aims and Methods, page 19 (?)

Paul it contains important biographical material which is capable of being presented in a fascinating way to boys and girls. Its record of the triumphal progress of Christianity gives assurance of the power of men, when under the dominance of the Spirit, to overcome all obstacles and to triumph against all foes. The study of the rise and growth of the Christian Church is important for adults. An intimate understanding of these historical beginnings—of the conflicts in which it was necessary for Christianity to engage in order to get a foothold, of how those conflicts with Judaism and with the Roman power left their impress upon the early doctrinal formulations, of how the organization of the church gradually developed—is absolutely necessary to intelligent Christian belief and to intelligent and consistent church membership.

(3) **The Epistles of Paul.** The letters of Paul were written to adult Christians. Three principal elements stand out prominently in them—doctrinal teachings, exhortations pertaining to conduct, and personal messages. Each epistle was addressed to a particular situation, but after these centuries will still repay intense study by every Christian. Galatians and Romans, especially, are valuable as a systematic statement of the Christian faith. The study of Ephesians and Philippians and meditation upon them will wonderfully enlarge and enrich the religious life. Each letter has some distinctive contribution to make to Christian life and thought.

One of the outstanding characteristics of Paul's writings is his uncompromising attitude toward common sins. He sets forth in striking terms their hideous, blighting, soul-destroying qualities. His declarations and exhortations act as a moral tonic to men and women brought daily face to face with temptation.

(4) **The General Epistles.** The same three elements, named above, are seen in the general epistles, with the hortatory element somewhat more predominant. The epistle of James and Hebrews are exceptions. James may well be studied in connection with the teaching of Jesus. It is a very valuable book. Hebrews is a stimulus to faltering faith. It sets forth in a remarkable way the superiority of the revelation of God through Jesus Christ.

(5) **The Apocalypse.** The book of Revelation was written with direct reference to circumstances existing at the time. Its obscure and elaborate symbols were necessitated by the historical situation. Little of value can be accomplished by an attempt to interpret them. In no case should children be puzzled through their being presented to them. To mature people, in trouble or distress, overburdened or careworn, the book will be a message of assurance and comfort.

II. MEMORY ASSIGNMENT

As there is no Constructive Task, and as no References for Supplementary Reading are assigned for this lesson, time may be afforded for a general review of all the memory assignments of Part I.

III. QUESTIONS ON THE LESSON

What can you say of the variety to be found in the Bible?

Why must we make a distinction between its parts?

State two errors to be avoided in teaching the Bible.

Name the characteristics of prophetic history which make it appeal strongly to little children.

What is to be said of the men of whom this history treats?

What are the chief modern values of prophecy?

Describe the service of the books of the law.

How is the wisdom literature to be utilized?

Tell of the service to be rendered by the Psalms.

Why are the Gospels preëminently valuable as religious teaching material?

State the importance of the book of Acts.

Name some of the principal values of the epistles of Paul. Of the general epistles.

What is to be said of the Apocalypse?

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